ASPECTS REGARDING BURIAL:

It is also important to note that the key to successfully conducting the entire Islamic funeral ceremony within one's county is making sure that the entire process is planned well in advance. Therefore, one should contact their county's codes enforcement agency and determine whether it is permissible to bury the deceased Muslim without the use of a casket or outer burial container (vault).

THE FUNERAL PRAYER (SALATUL-JANAZA)

JANAZA:

Before performing salatul-janaza, it is imperative that Muslims familiarize themselves about the three times during the day when performing salaatul-janaazah or any other salah is strictly forbidden; except in the case of an emergency. These forbidden times are those which the sun worshippers used to perform their rites of worship. This fact is evident from the hadith of Imam Muslim wherein Uqbah ibn Amir reportedly said, **"There are three times in which the Messenger of Allah (P.B.U.H.) used to forbid us from making salah or burying our dead: When the sun is rising until [the disc of the sun] is**

clearly above the horizon; when the sun reaches the middle of the sky until it declines; and when the sun is setting until it [completely] disappears."

Salatul-janaza, like the five daily prayers is required to be performed in congregation whenever possible. Thus, there is superiority in a large number of Muslims participating in the janaza of a deceased Muslim versus a few individuals attending. This fact is evident from the hadith of Imam Muslim wherein the Messenger of Allah (P.B.U.H.) reportedly said: "**If a Muslim dies and forty people, who do not associate anything with Allah in worship, participate in the funeral prayer over him, Allah will accept their intercession on his behalf**." Moreover, performing salatul-janaza in congregation is the only documented way that the Messenger of Allah (P.B.U.H.) and his companions performed this act. With this being said, salatul-janaza should comply with the sunnah of the Messenger of Allah (P.B.U.H.) and be made in congregation; because, the Prophet (P.B.U.H.) in a hadith collected by Bukhari was reported to have said, "**Pray as you saw me pray**." The performance of janaza is also considered obligatory. If a Muslim is buried without a janaza being performed, the entire community will be considered sinful in the eyes of Allah. The proof for ruling is the hadith of Bukhari wherein Abu Hurayrah reported that the Messenger of Allah

(P.B.U.H.) said: **"A Muslim has five rights upon other Muslims: responding to his Salam, answering his invitation (to food), making Tashmeet when he sneezes, visiting him when he is sick, and following his Janazah when he dies."** However, as long as some Muslims gather and perform the janaza, the obligation is removed from the community as a whole.

Cases wherein janaza is not mandatory:

Salatul-janaza is not mandatory for any child who has not reached the age of puberty, was born dead, or was aborted after the fourth month of pregnancy; because, the Messenger of Allah (P.B.U.H.) did not perform a janaza for his young son Ibrahim who was under the age of puberty when he died (18 months old). What is more, janaza is not required for any child aborted before the fourth month of pregnancy or who was stillborn before the fourth month; because, under Islamic law, these offspring in question are not considered living humans, in the sense that they would possess a soul which could be prayed for. This ruling is based on the hadith collected by Bukhari, related by ibn Mas'ood, wherein the Messenger of Allah (P.B.U.H.) was quoted as saying, **"Verily the creation of each one of you comes together in his mother's womb for forty days, then he becomes a leech-like clot for a similar period, then he becomes a clump of flesh for a similar period, then an angel is sent to him and the angel**

blows his soul into him." However, if one desires to perform janaza for a fetus it is permissible; because, a hadith recorded by Imam Ahmad reports that the Messenger of Allah (P.B.U.H.) said: "**...As for a fetus, the (Janaza) prayer may be performed for it, and duah could be made in which its parents be granted forgiveness and mercy**." Lastly, under Islamic law, a janaza is also not required for one who dies or is killed while fighting for the cause of Allah; thus, being exalted as a martyr (shaheed). However, salatul-janaza may be made for martyrs, since the Messenger of Allah (P.B.U.H.) is reported to have performed salatul-janaza for those martyrs who died in battle.

Unlike the above mentioned examples, an executed criminal who voluntarily confesses to their crime and receives the punishment of death for said act should be buried with salatul-janaza; because, such a confession is an unparalleled form of true repentance wherein the capital punishment serves as expiation in this life for the crime committed. Moreover, a janaza should be held even for a corrupt member of society such as an alcoholic, drug addict, adulterer, and those who abandoned prayer and zakat, while acknowledging that these acts are compulsory duties that a Muslim owes to Allah. However it is preferable that the scholars and the pious do not join in the funeral prayer for them as a punishment and deterrent for others

who are guilty of committing such acts. This opinion is based on the hadith collected by Imam Muslim which declared: "It was the practice of the Messenger of Allah (P.B.U.H.) not to pray salatul-janaza for those who committed major sins, although he did not prohibit others from doing so for them." The proof for this practice is the hadith of Abu Qatadah (radiyAllahu 'anhu) wherein he reported: **"When Allah's Messenger (P.B.U.H.) was invited to pray janaza he would inquire about the deceased. If he is praised as having been good, He (P.B.U.H.) would stand and pray for him. But if he is described as having been otherwise, He (P.B.U.H.) would tell his family, 'You take care of him.' And He (P.B.U.H.) would not pray for him."**

Special cases and exceptions pertaining to salatul-janaza:

It is permissible to perform salatul-janaza by the grave for one who was buried without having this service performed on their behalf. Also, in the event that someone died in a country or situation wherein there was no one to perform the salatul-janaza on their behalf, it is permissible for a group of Muslims to make a funeral prayer for the deceased in question, even in their absence. Performing a funeral prayer for a deceased Muslim in their absence is known as salatul-ghaa'ib or janaza ghaibana (The prayer of an absent person). The evidence for the permissibility of performing salatul-ghaa'ib is the example of

the Messenger of Allah (P.B.U.H.). When the news reached the Messenger of Allah (P.B.U.H.) that An-Najaashi, the ruler of Abyssinia who was a Muslim that concealed his faith had died; the Messenger of Allah (P.B.U.H.) prayed salatul-ghaa'ib for him; because, it is appears that the correct janaza was not performed for him; given that he died amongst the disbelievers. Therefore, if a Muslim dies in a land where there are no Muslims to pray the janaza prayer for them, then it is permissible to perform salatul-ghaa'ib for them in another land. Lastly, the proof that the Messenger of Allah (P.B.U.H.) prayed salatul-ghaa'ib for An-Najaashi is the following hadith collected by Bukhari, wherein Abu Hurayrah related: "**The Messenger of Allah (P.B.U.H.) announced the death of the Najaashee (King of Abyssinia) on the same day that he died. He then went out with them to a place designated for large congregational prayers. He arranged them in rows and pronounced four takbeers during the salatul-ghaa'ib for An-Najaashi**."

Situations wherein performing salatul-janaza is forbidden:

A Muslim is strictly prohibited from performing salatul-janaza for those who die in open disbelief. In fact, a Muslim is even prohibited from seeking forgiveness or mercy for those who die in open disbelief. This ruling is based on the instruction of Allah found in the Quran in Surah Al-Tawbah (9:84) which

reads, **"Nor do thou ever pray for any of them that dies, nor stand at his grave, for they rejected Allah and His Messenger, and died in a state of perverse rebellion."** It is also forbidden for one to perform salatul-janaza during the night. The proof for this prohibition is the hadith collected by Imam Muslim, narrated by Jabir b. 'Abdullah, wherein he reported: **"The Messenger of Allah (P.B.U.H.) during a sermon about a person among his Companions who had died and was buried at night in an inadequately wrapped shroud; i.e., not long enough to cover his entire body, reprimanded (the audience) regarding burying a person during the night (in a state that) salatul-janaza could not be offered (over them by the Messenger of Allah); which is only permissible when it becomes a dire necessity. Therefore, the Messenger of Allah (P.B.U.H.) said: 'When any one of you shrouds his brother, he should shroud him well.'"**

Performing salatul-janaza:

According to a hadith collected by Bukhari: **"It is preferable to have a place (musalla) set aside for the funeral prayer 'outside the masjid,' as this was the usual practice of the Messenger of Allah (P.B.U.H.)."** This fact is evident from the hadith of Bukhari, wherein Abdullah Ibn Umar reported: **"The Jews brought to the Prophet (P.B.U.H.) a man and a woman who had committed (adultery) illegal sexual intercourse. He ordered both**

of them to be stoned (to death), near the place of offering the funeral prayers beside the mosque." Nevertheless, it is a common practice of today's Muslims to hold the salatul-janaza for the deceased inside the masjid; which is also permissible; because, it was an occasional practice of the Messenger of Allah (P.B.U.H.); which is documented in a hadith by Imam Muslim wherein A'isha reportedly said: "**The messenger of Allah (P.B.U.H.) prayed the Janazah prayer for Suhail Bin Baid'a in the mosque, and the companions prayed the Janazah prayer for Abu Bakr and Omar in the mosque, without anybody denying this action, for the Janazah prayer is like any other regular prayer**." However, it is strictly forbidden for salatul-janaza to be performed for the deceased inside the graveyard. The proof for this restriction is the hadith of Anas ibn Maalik, in the collection of At-Tabaraanee, wherein he reportedly said: "**The Messenger of Allah (P.B.U.H.) forbade the performance of the janaza prayer for the dead in between the graves**."

Perform wudu or ghusl for salatul-janaza:

All those who take part in the janaza prayer should perform wudu or ghusl in order to obtain a state of ceremonial purity. The proof for this ruling is a narration in the Muwatta of Imam Malik wherein Abdullah Ibn Umar reportedly said: "No one

should pray (salatul-janaza) over a dead person unless he is in a state of Wudu."

THE STEPS OF WUDU (ABLUTION)

Entering a wudu station that contains a toilet; i.e., bathroom, left foot first and say: In the name of Allah. O Allah! I seek refuge in you from male and female noxious beings (devils).

It is a recommended practice that one enters the bathroom with their left foot and exits with the right; i.e., contrary to the way one enters the masjid; as evident from the hadith of Bukhari which reads: "**Ibn Umar put his right foot first, and then when he left, he put his left foot first.**" Moreover, the evidence for saying: "In the name of Allah and seeking protection against the male and female devils," is found in the hadith of Bukhari, wherein Anas reported "**Whenever the Messenger of Allah (P.B.U.H.) entered the privy he would say, 'Bismillah; Allah-humma inni a'udhu bika minal khubuthi wal khaba'ith; i.e.,**

In the name of Allah. O Allah, I seek Refuge with You from the male and female unclean spirits (devils).'"

Remove all impurities from one's clothes and body:

One should purify themselves if an impure substance falls upon them such as semen, feces, urine, or vomit by washing themselves and their garment with water until the impurity is no longer present. If the stain is difficult to remove despite repetitive cleaning, then it may be overlooked. If the impurity is not visible, then one washing is sufficient. The bottom of one's clothes is also cleaned by default whenever one walks across the dirt of the ground. A hadith narrated by Abū Hurairah reported: "**If one of you steps in some filth while wearing shoes, the dirt will purify them**." Also, a hadith in the collection of Imam Muslim narrated by Ayesha reports: "**I used to scratch the sperm from the Messenger's clothes if it was dry, and washed if off if it was still wet, then he would pray in those clothes**." However, it is important to note that the urine of a male baby that has not been weaned can be overlooked and pardoned. It is sufficient just to sprinkle water over this urine. The evidence for this ruling is the hadith in the collection of Bukhari, narrated by Umm Qais; wherein it was reported: "**She came to the Messenger of Allah (P.B.U.H.) with her un-weaned son. After a while, the baby urinated on the Messenger of Allah's (P.B.U.H.) lap. The Messenger of Allah**

(P.B.U.H.) called for some water, which he sprinkled over his clothes, and did not give them a complete washing." Moreover, the hadith of Abu Dawud reports: "**Ali narrated that the Messenger of Allah said, 'The urine of a baby boy should have water sprinkled upon it. The urine of a baby girl is to be washed off.' Qatadah says: 'This refers to a male baby that has not yet begun to eat. If he already eats, then the garment is to be washed.'**" Lastly, a hadith collected by Abu Dawud reports: "**A woman came to the Messenger of Allah (P.B.U.H.) and said 'O Messenger of Allah (P.B.U.H.), I do not have but one outfit and I have my monthly period when I am wearing it, and sometimes I see blood on it. What should I do?' The Messenger of Allah (P.B.U.H.) replied: 'After the menstrual cycle is over, wash the blood stained area and then you can pray with it.' The woman said 'O Messenger of Allah (P.B.U.H.), what if the blood traces don't come out?' He replied: 'It suffices for you to clean it with water, and the traces of blood will not harm you.' If the impurity is not visible, such as urine, it is sufficient to wash it once.**"

Make the Niyyah (intention) to make wudu:

The proof for this practice is the hadith of Imam Muslim, wherein the Messenger of Allah (P.B.U.H.) reportedly said,

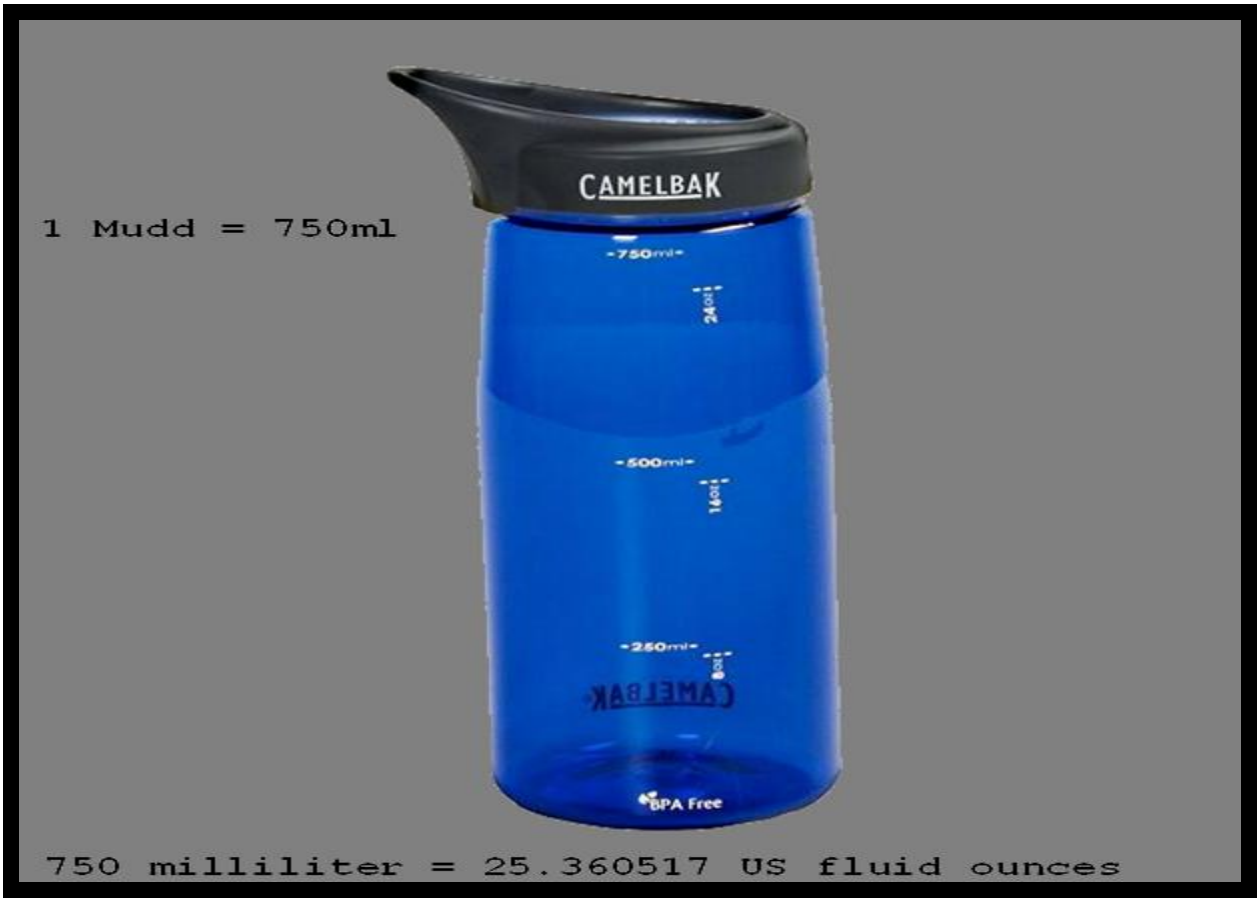
"Verily the actions are by intention and there is for everyone only what he intended..."

Call upon Allah at the start of Wudu by saying Bismillah (silently or aloud):

The proof for this practice is the hadith of Abu Dawud, wherein the Prophet (P.B.U.H.) reportedly said, "**There is no wudu for him who does not mention Allah's name upon it.**"

Use one Mudd to perform wudu:

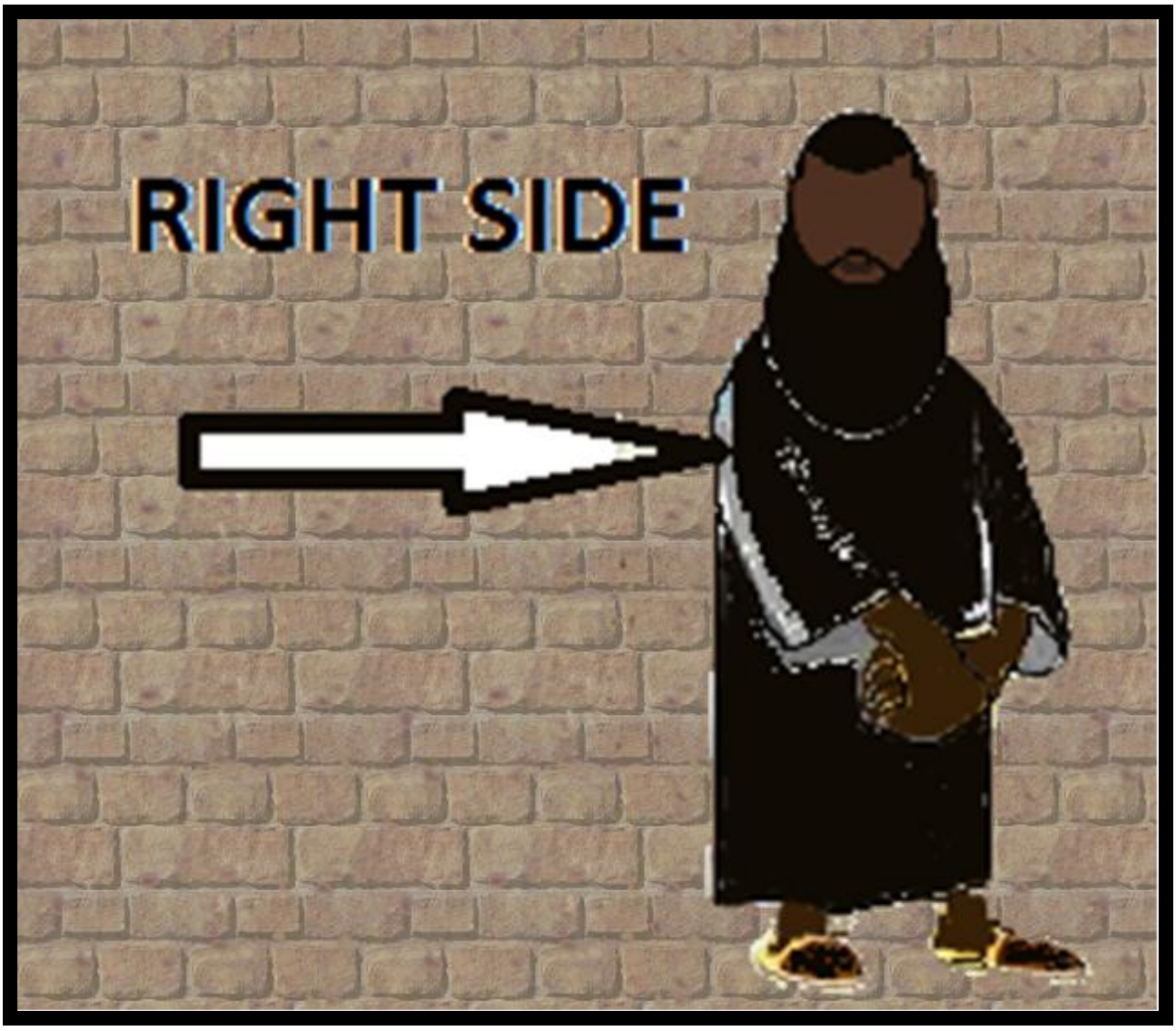
The proof for this practice is the hadith of Imam Muslim, wherein Anas reportedly said: "**The Messenger of Allah (P.B.U.H.) used to make wudu with a mudd (of water) and make ghusl with a saa' (four Mudds) or up to five mudds.**"



For the purpose of conveinence, a 25 ounce container can be purchased in order to ensure that one uses the correct amount of water to perform wudu.

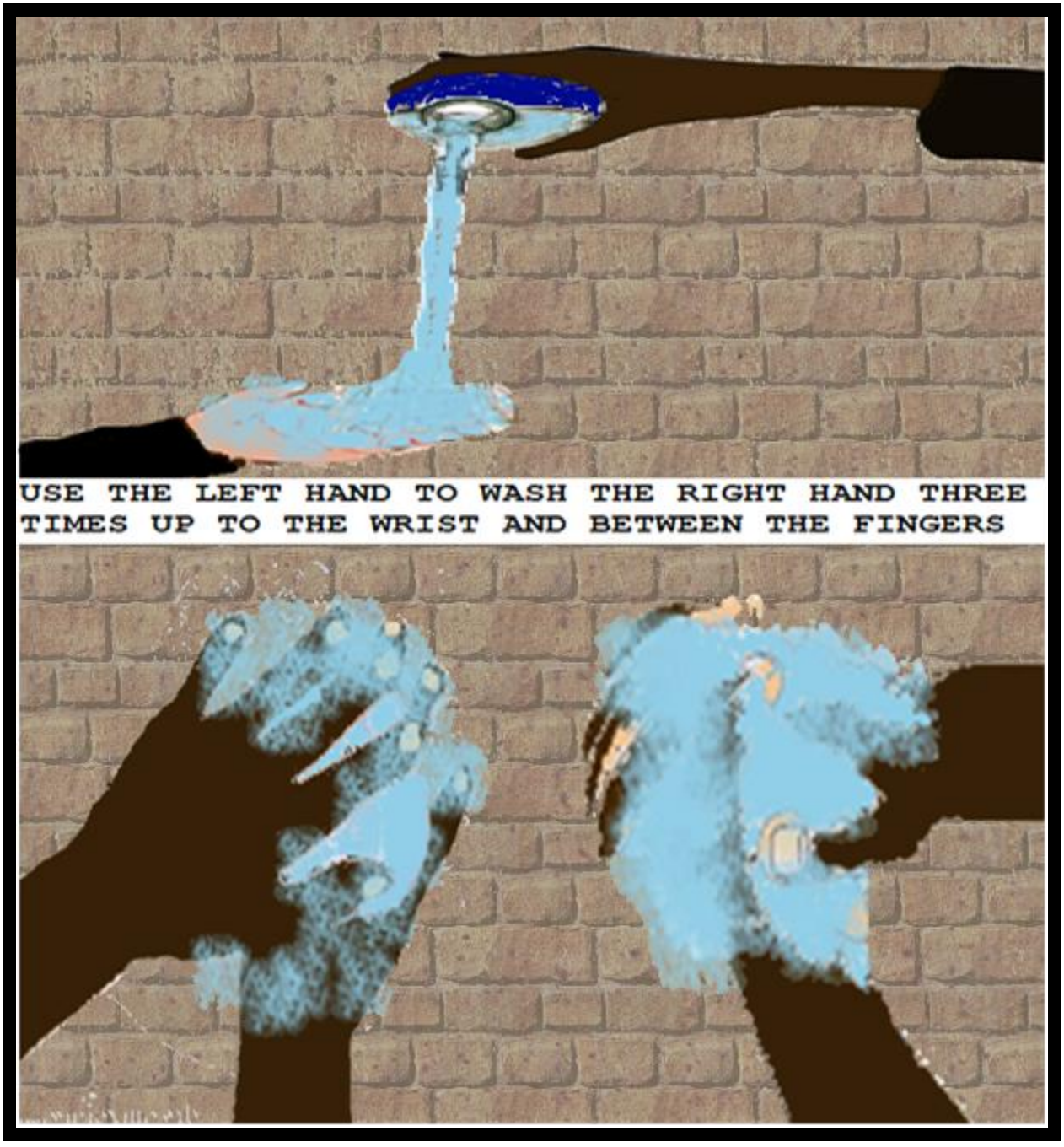
Each foot can also be placed into a large bowl during the washing process to ensure that water covers the entire foot.

Begin the wudu process on the right-side of one's body:



The evidence for this practice is the hadith collected by Bukhari wherein Ayesha related: "**The Messenger of Allah (P.B.U.H.) used to like to start with the right side when putting on his sandals, combing his hair, engaging in his ritual purifications, and in all of his activities.**"

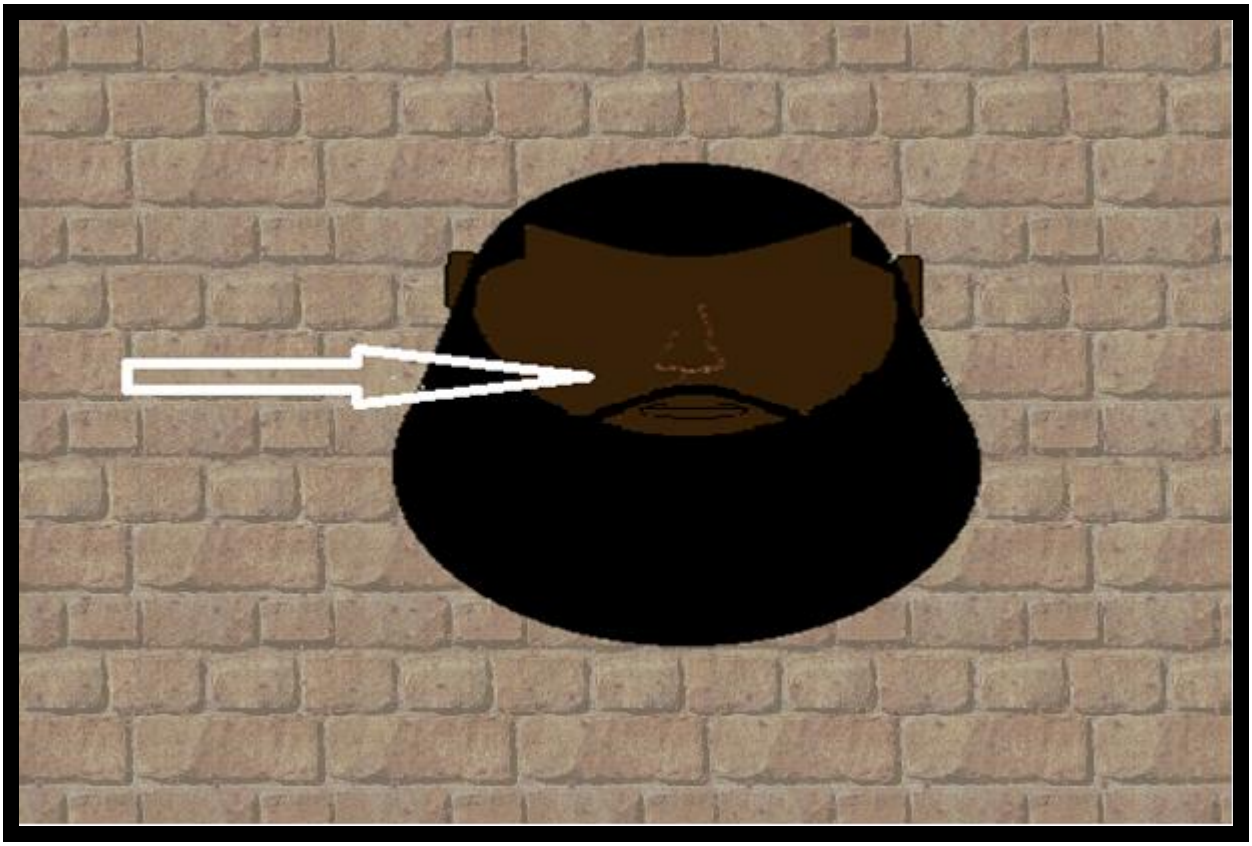
STEP 1: Wash the hands 1 to 3 times up to the wrists with water, allowing water to run between the fingers:



The proof for this practice is the hadith of Bukhari, wherein Humran narrated: **"Uthman called for water to make wudu and washed his hands three times... then said, 'I saw the Messenger of Allah (P.B.U.H.) make wudu just as I have made wudu.'"** It is also important to note that the obligation (fard)

of wudu is to wash each part at least once, but not more than three times in order to comply with the sunnah of the prophet (P.B.U.H.). The proof for this ruling is the hadith of Bukhari wherein Ibn Abbas reportedly said, "**The Messenger of Allah (P.B.U.H.) performed wudu washing each part once only**." In addition, a hadith from Bukhari narrated by Abdullah ibn Zayd reported: "**The Messenger of Allah (P.B.U.H.) performed wudu washing each of the parts twice**."

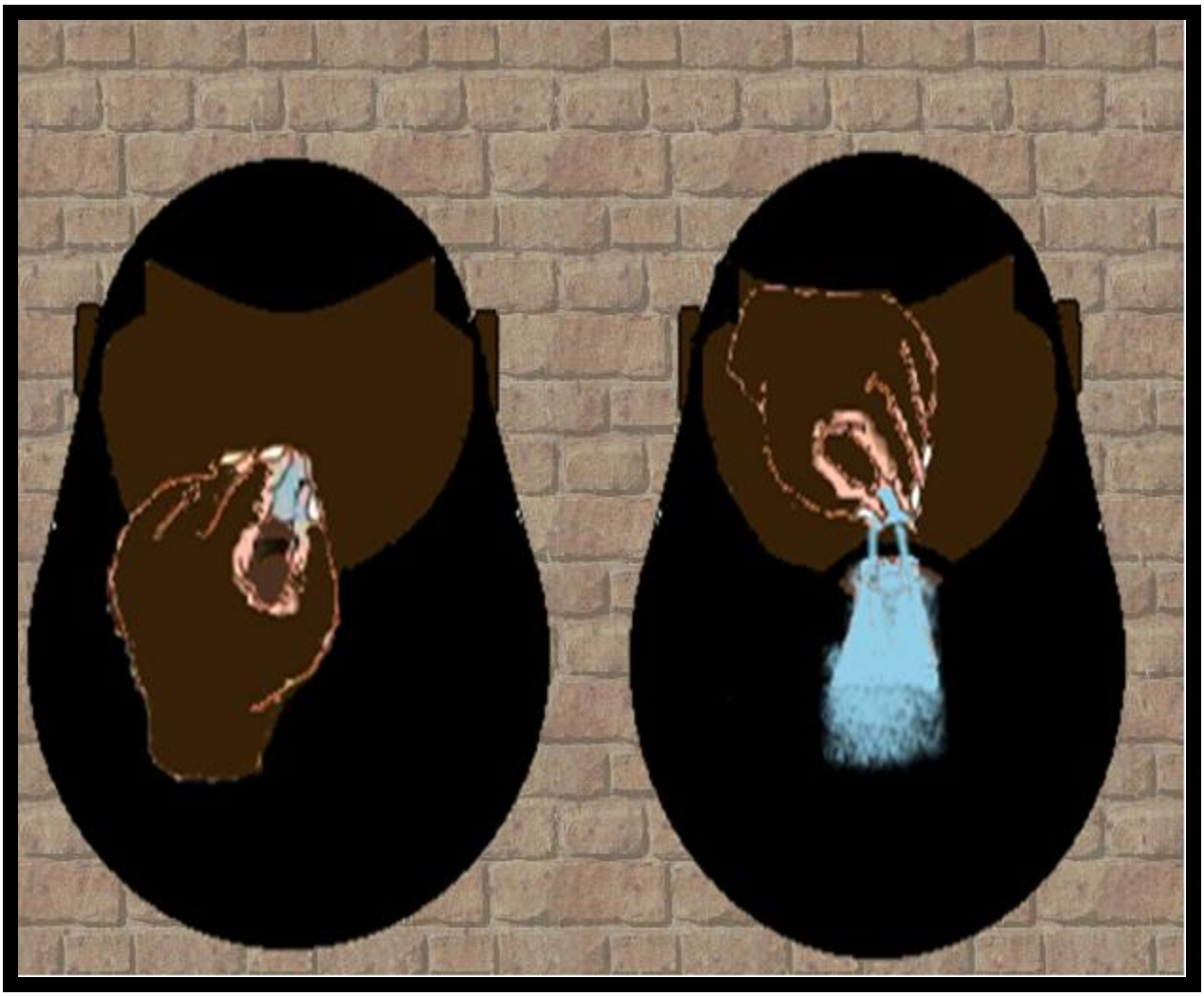
STEP 2: Rinse the mouth and nose with a single handful of water, three times (once is fard):



The proof for this instruction is the hadith collected by Bukhari wherein Abd Allah b. Zayd, while describing the Prophet's (P.B.U.H.) wudu, related: "**...the Messenger of Allah**

(P.B.U.H.) would rinse his mouth and nose with a single handful of water, and he would do so thrice."

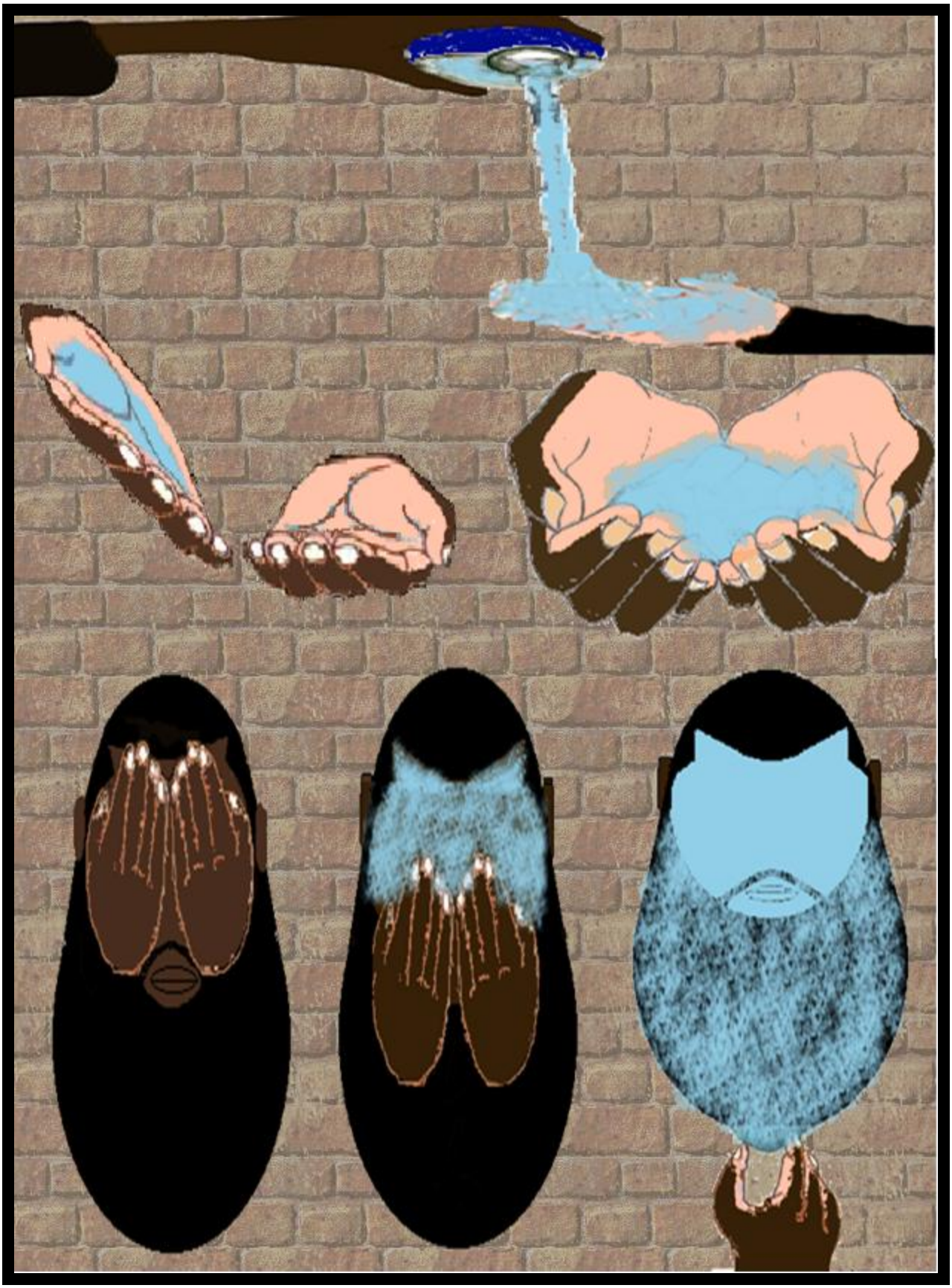
SPECIFIC DETAILS: Pour water into right hand and suck water into the mouth and sniff it into the nose using the same handful of water. Then spit water out of mouth and pinch nostrils with the left thumb and index finger in order to blow the water out of the nose.



The proof for this practice is the hadith of Bukhari, wherein the Messenger of Allah (P.B.U.H.) reportedly said, "**When one of you makes wudu then let him enter water into his nose, then expel it**." In addition, a hadith in the collection of Sunan al-Darimi, narrated by Abd Khair, adds further detail regarding cleaning the mouth and nose, wherein it related: "**We were sitting, looking towards Ali as he made Wudu, and he entered into his mouth a handful of water with his right hand and washed his mouth and nose, then expelled it from his nose with his left hand. He did that three times, then said, 'whoever would like to see the way of purification of the Messenger of Allah (P.B.U.H.), then this is his purification**.'"

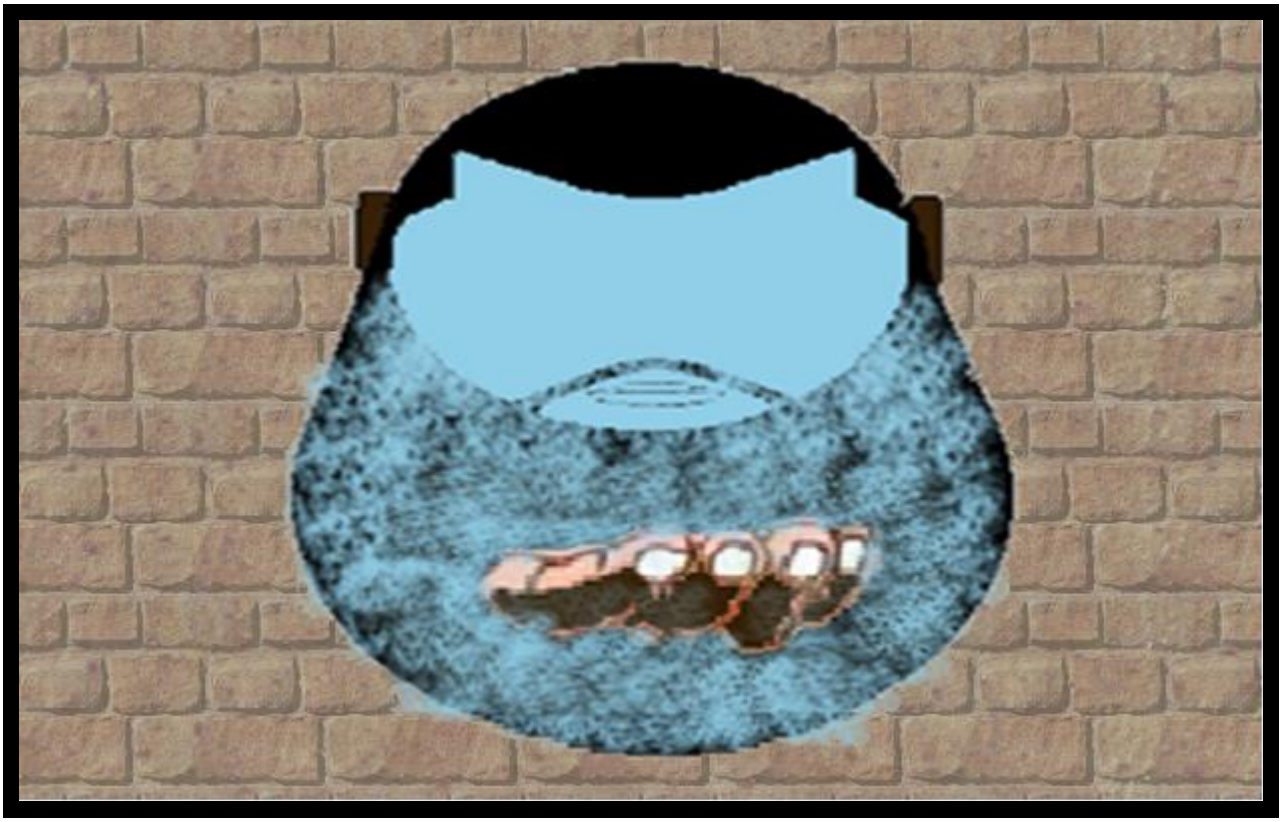
STEP 3: Pour water into right hand. then join both hands together and wash the entire face 1 to 3 times, including running the fingers of the right hand through the beard.

The proof for this practice is the hadith of Bukhari, wherein Humran ibn Abaan narrated that Uthman called for water to make wudu and so mentioned the way in which the Messenger of Allah (P.B.U.H.) made wudu. Humran said, "**Then he, the Messenger of Allah (P.B.U.H.) washed his face three times**."



In addition, it is related that Ibn Abbas in another hadith collected by Bukhari narrated: "**The Prophet (P.B.U.H.) performed wudu', washing each part once only**." Lastly, Bukhari presented a hadith narrated by Abdullah ibn Zayd wherein it was reported: "**The Prophet (P.B.U.H.) performed wudu washing the parts twice**."

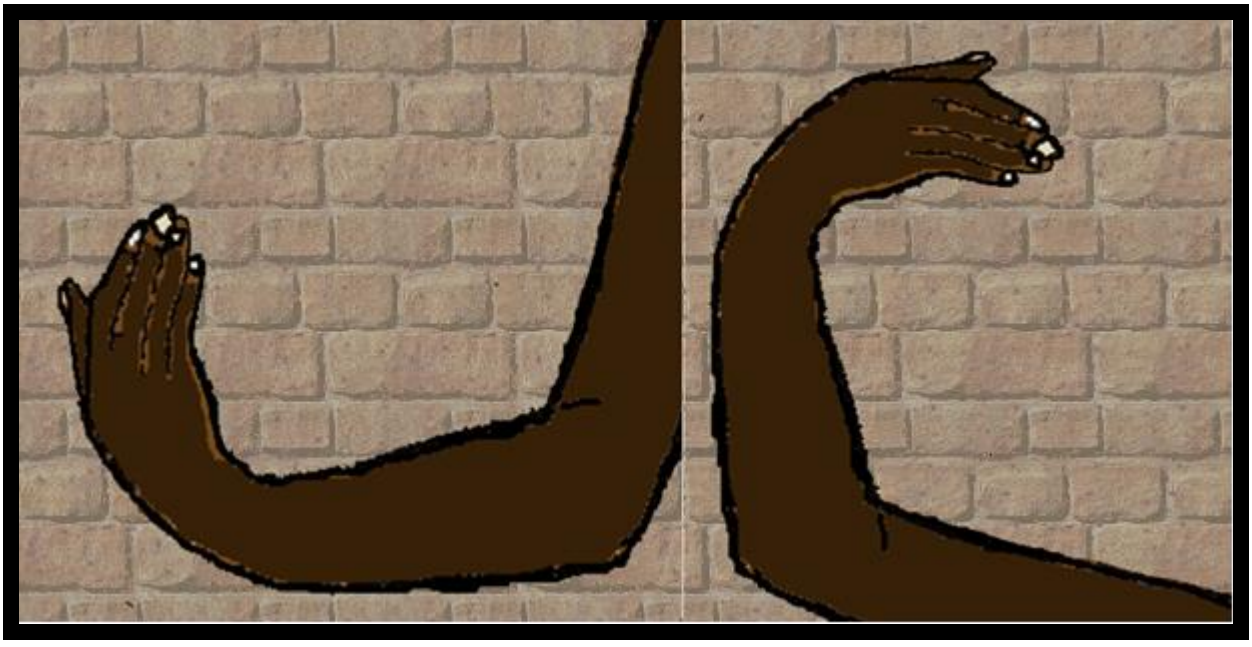
SPECIFIC DETAILS: Run water through the beard with the fingers of the right hand.

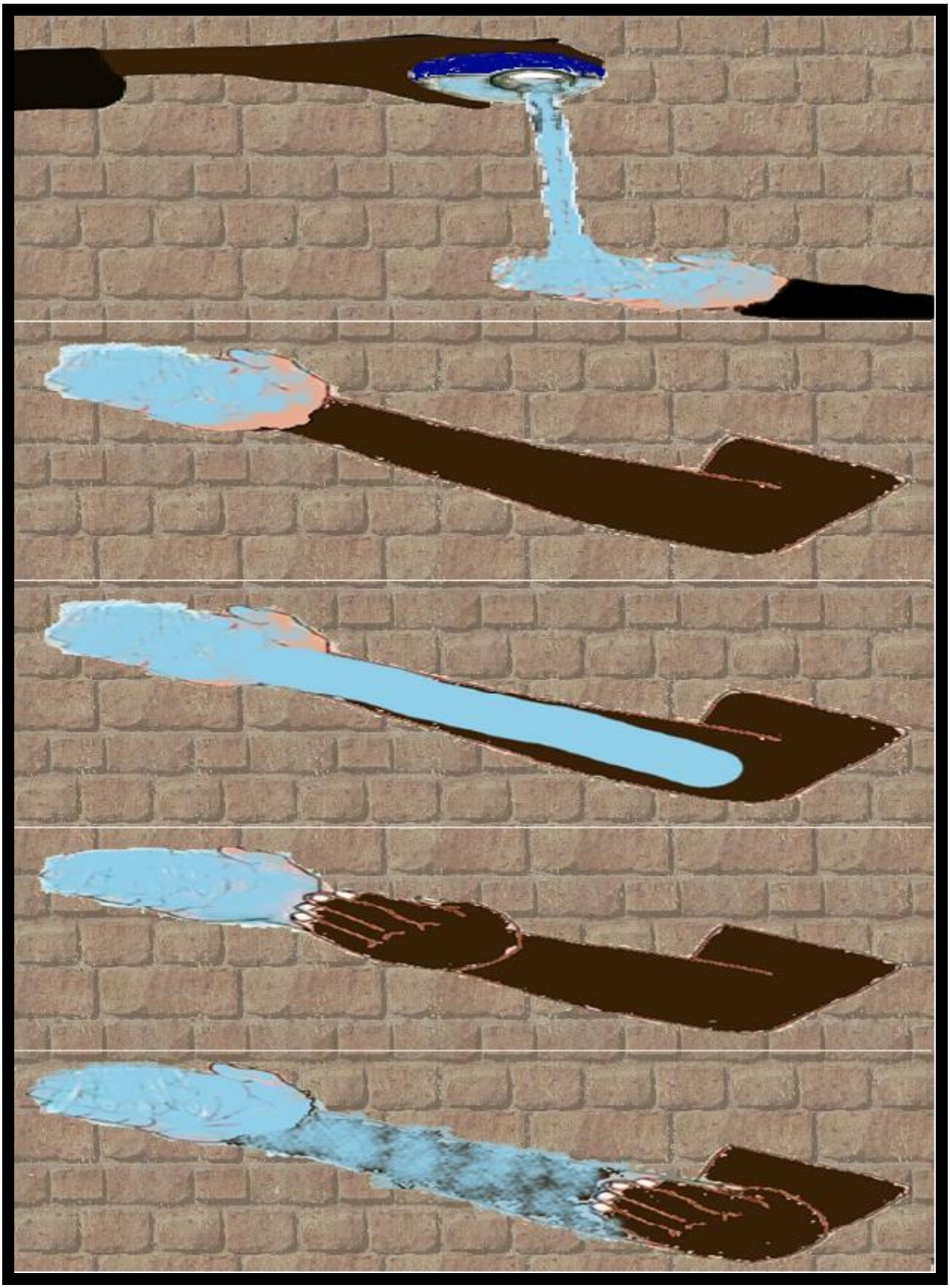


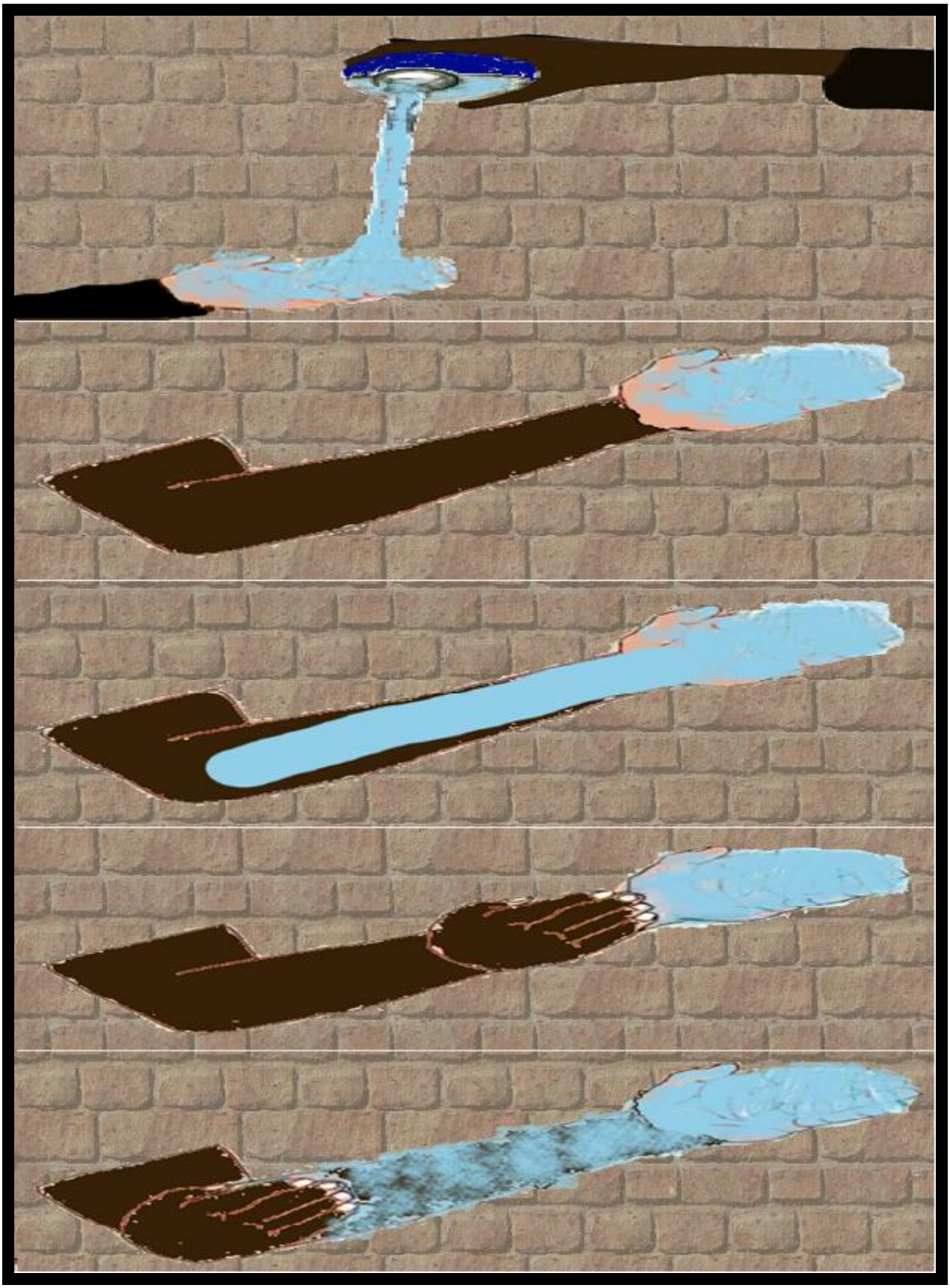
Take a handful of water into the right hand and enter it below the chin and rub it through the beard making sure to get all the way down to the roots of the hair. The proof for this practice is the hadith of Abu Dawud, wherein Anas narrated: "**The**

Messenger of Allah (P.B.U.H.), when he made wudu, used to take a handful of water and enter it below his chin and rub it through his beard and said, 'This is what my Lord, the Great and Exalted, has ordered me to do.'"

STEP 4: Pour water into the right hand and raise the hand with the palm facing upward so that the water runs down the length of the forearm. Then use the left hand and wash the right forearm 3 times, from the wrists up to the elbow. Then pour water into the left hand and raise the hand with the palm facing upward so that the water runs down the length of the forearm. Next use the right hand and wash the left forearm 1 to 3 times, from the wrists up to the elbow.

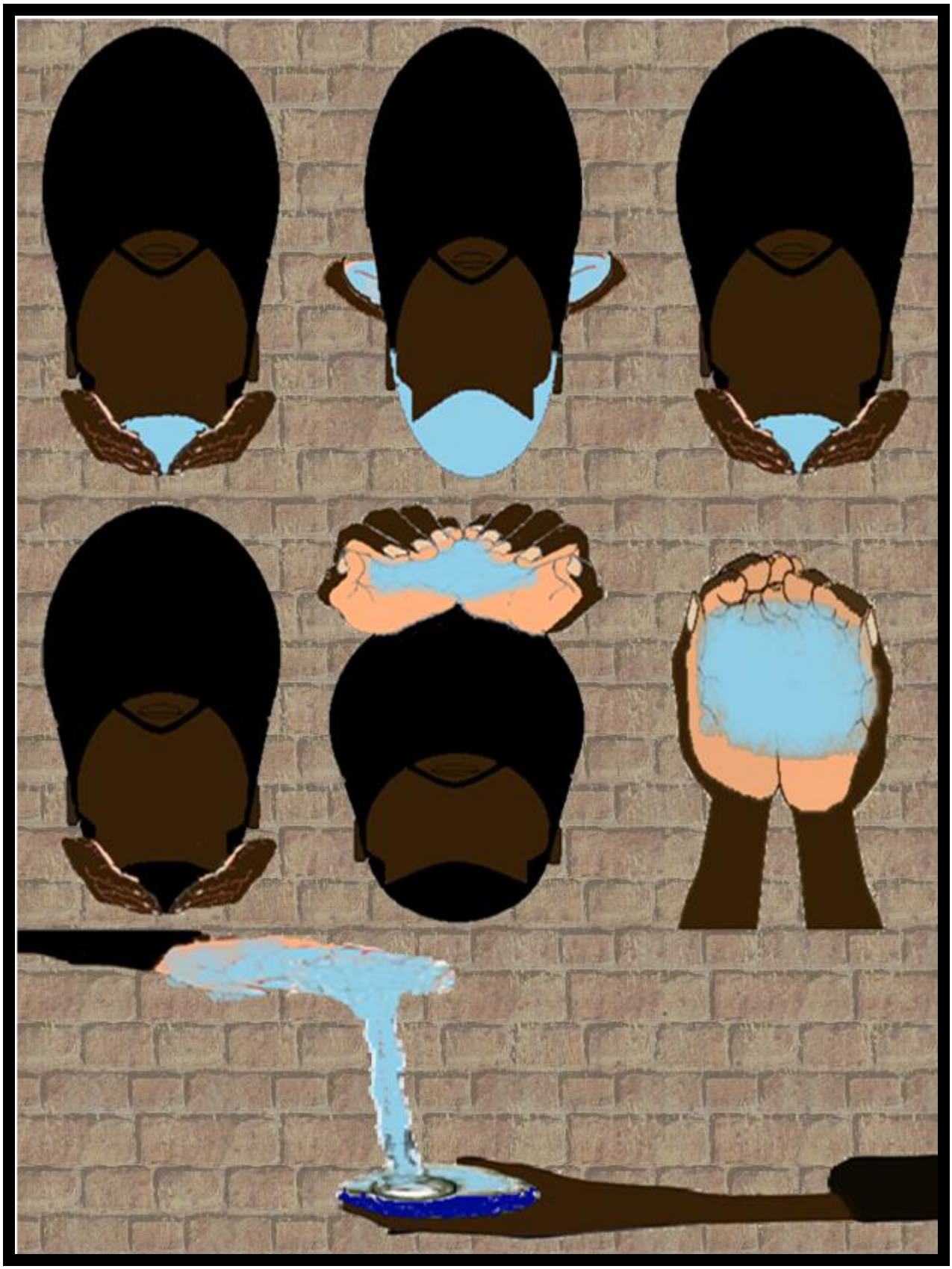






The proof for this practice is the hadith of Imam Muslim wherein Nu'aim ibn Mijmar reportedly said, "**I saw Abu Hurairah make wudu. He washed his face and completed the wudu, then washed his right hand until he reached the upper arm, then his left hand till he reached the upper arm**." Then in the end of the Hadith he said: "**...this is how I saw the Messenger of Allah (P.B.U.H.) make wudu.**'" In addition, Yahya Al-Mazini narrated in a hadith in the collection of Bukhari: "**A person asked Abdullah bin Zaid who was the grandfather of Amr bin Yahya, 'Can you show me how Allah's Apostle used to perform ablution?' Abdullah bin Zaid replied in the affirmative and asked for water...he washed his forearms up to the elbows twice ...**" Lastly, Humran (the freed slave of 'Uthman bin 'Affan) narrated in another hadith of Bukhari: "**I saw 'Uthman bin 'Affan asking (for a tumbler of water) to perform ablution (and when it was brought) he poured water from it over his hands and washed...forearms up to the elbows thrice,...**'"

STEP 5: Wet both hands and pass them once over the head; beginning at the forehead (front of the hairline) and ending at the nape of the neck (back of the hairline), and from there back to the forehead where the process began.

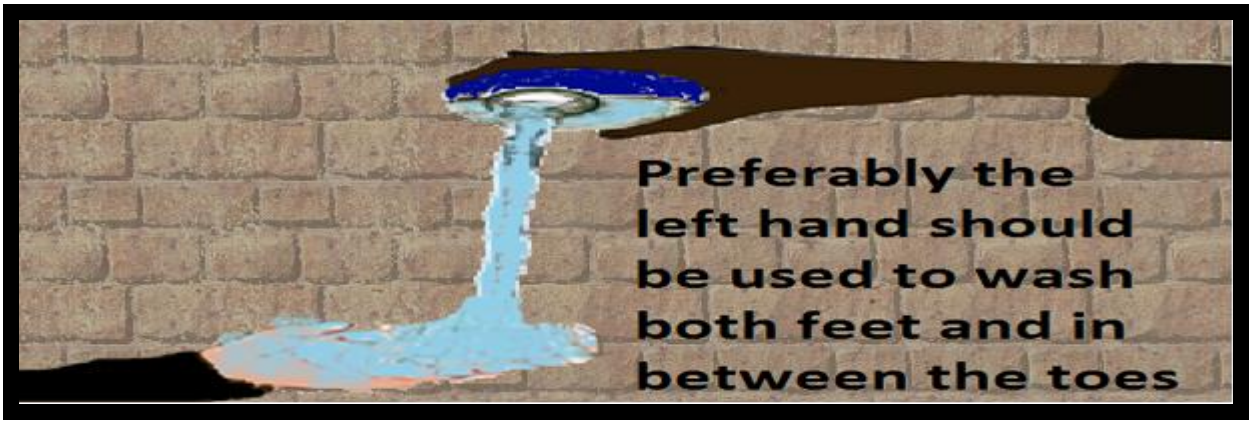


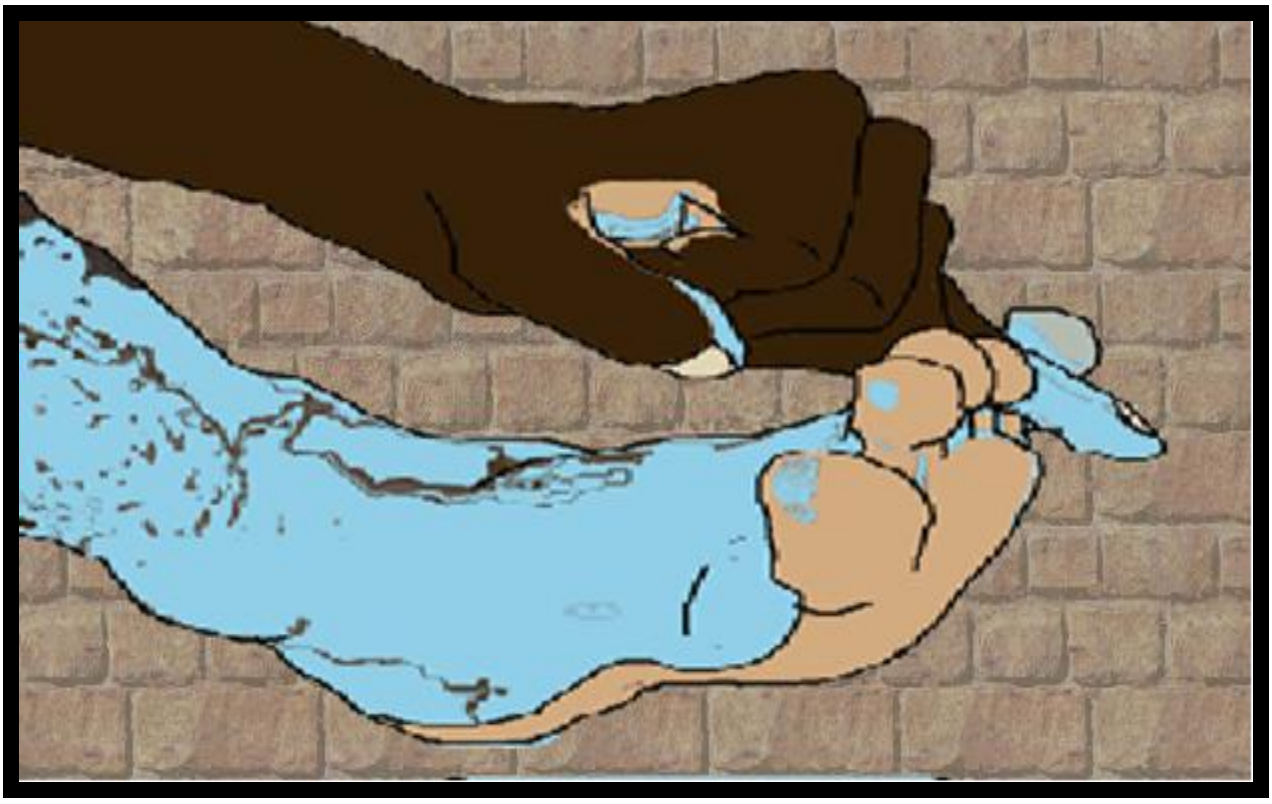
The proof for this practice is the hadith of Imam Muslim wherein, "**The Messenger of Allah (P.B.U.H.) wiped his head with his two hands, moving them forwards and backwards; beginning with the front of the head and (wiping) them up to his nape, and then he returned them to the place from which he began**."

STEP 6: Using the same wet hands from the head, wipe the earlobes/inner ear with the index fingers cleaning the inside of the ears and use the thumbs to clean the external section of the ears by starting at the back of the earlobes, dragging the tip of the thumbs forward.

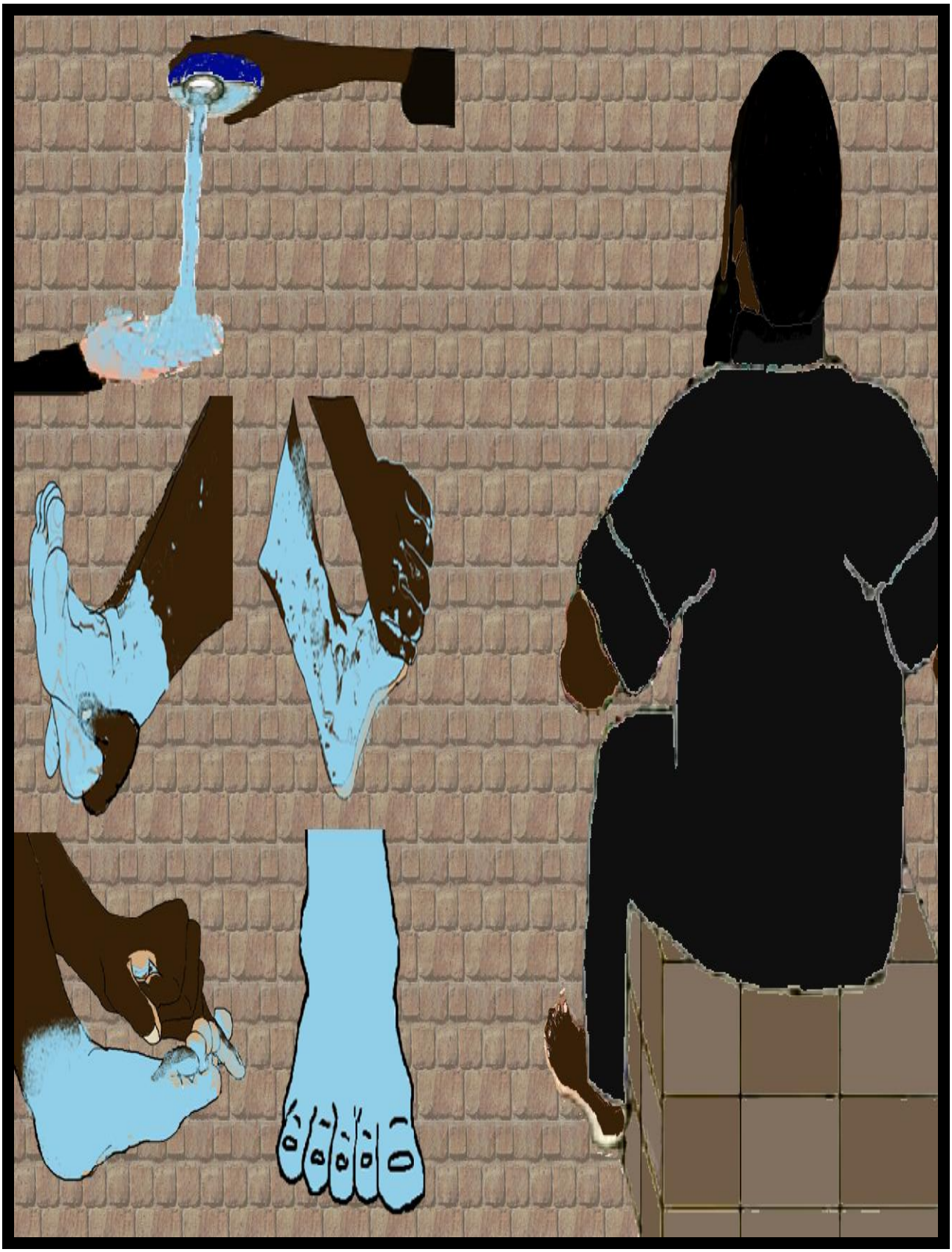
The proof for this practice is the hadith of Abu Dawud, wherein the Messenger of Allah (P.B.U.H.) reportedly said, "**The two ears are a part of the head.**" Therefore, they are to be wiped with the same wet hands immediately after wiping the hair (without applying additional water); which is evident from another hadith of Abu Dawud wherein "**Ar-Rabee bint Mu'awwidh reported that the Messenger of Allah (P.B.U.H.), Wiped his head with water remaining in his hand.**" Moreover, a third hadith by Abu Dawud, regarding the method of performing wudu, Abdullah ibn Amr reportedly said, "**Then he, the Messenger of Allah (P.B.U.H.) wiped his head and entered his two forefingers into his ears and wiped the backs of his ears with his thumbs.**"

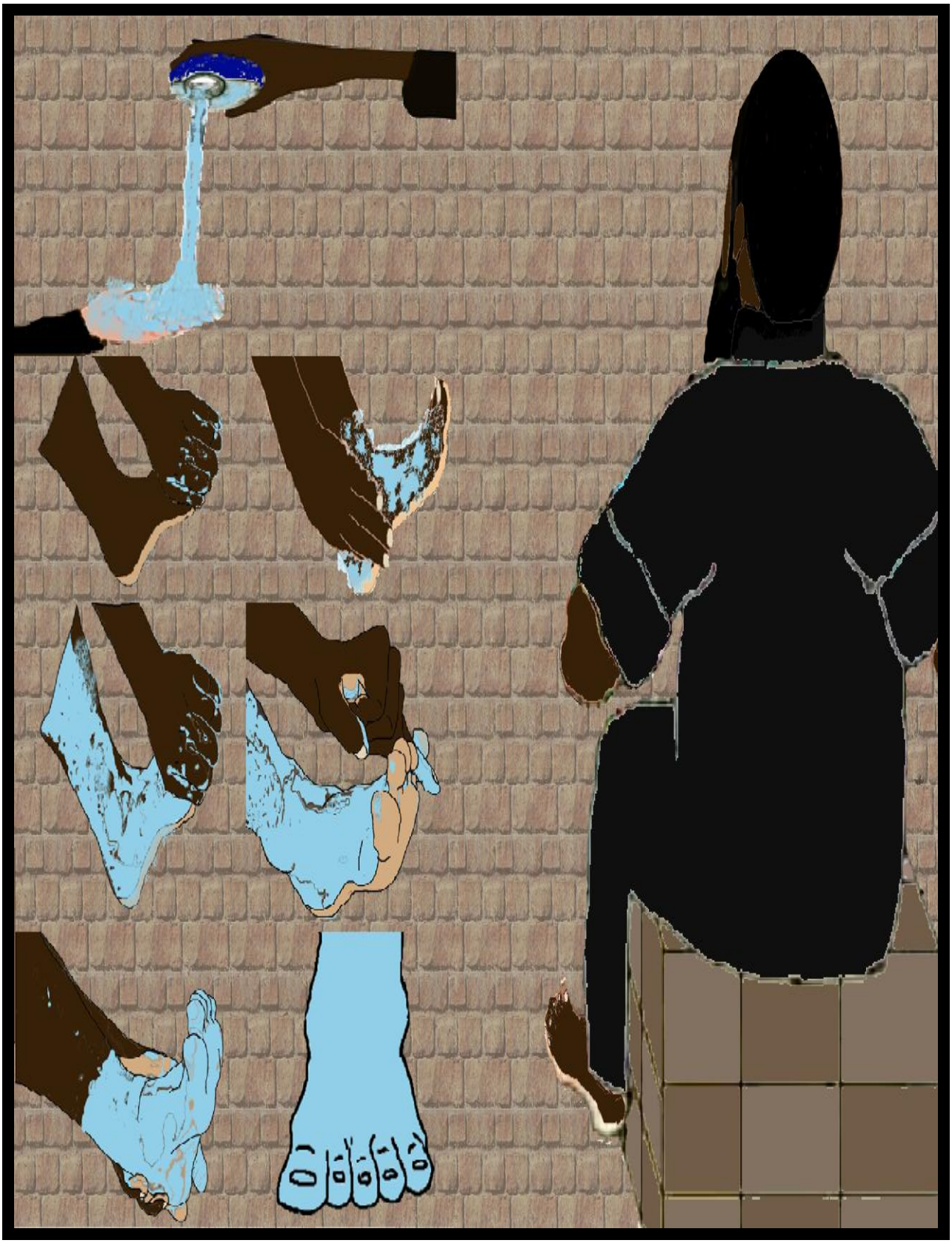
STEP 7: Beginning with the right foot, use the left hand to wash both feet up to the ankles three times, ensuring to wipe between the toes. One should avoid wiping between the toes with their right hand.





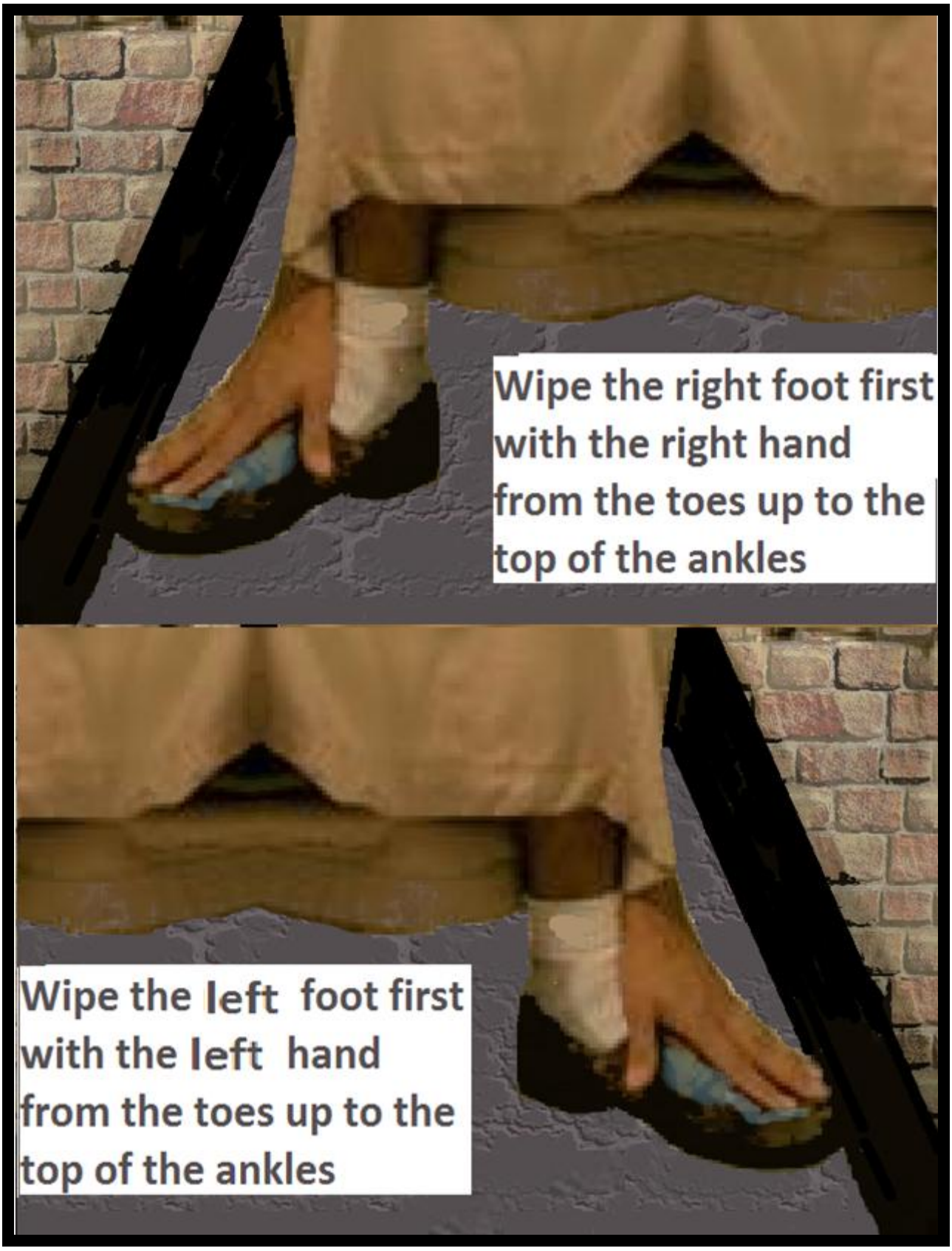
The proof for this practice is the hadith of Abu Dawud wherein Hafsah reported, **"The Messenger of Allah (P.B.U.H.) reserved his right hand for eating, drinking, putting on his clothes, taking and giving. He used his left hand for other actions."** Another hadith in the collection of Abu Dawud narrated by Ayesha reports: **"The Messenger of Allah (P.B.U.H.) used his right hand for purification and eating, and his left for the lavatory and whatever was offensive."** Thus, the more practical method of wiping between the toes should be to use one's left hand instead of the right since the left hand, unlike the right is reserved for the lavatory (toilet) and whatever is deemed offensive in the eyes of the Prophet (P.B.U.H.).





The proof for this practice is the hadith of Imam Muslim, wherein Humran, the freed slave of Uthman reportedly said: "**Uthman b. Affan called for ablution water and this is how he performed the ablution. He...washed his right foot up to the ankle three times, then washed his left foot like that, and then said: 'I saw the Messenger of Allah (P.B.U.H.) perform ablution like this ablution of mine ...**'" In addition, a hadith collected by Tirmidhi reported: "**Ibn Abbas reportedly said that when the Messenger of Allah (P.B.U.H.) performed ablution, he would run his fingers through his fingers and toes**." Lastly, a hadith collected by Imam Muslim reported: "**Umar bin Al-Khattab said that a man once performed wudu and left a dry spot the size of a fingernail on his foot. The Messenger of Allah (P.B.U.H.) saw that and he said to him, 'go back and perform proper Wudu**.'"

Wiping over Khuffain (leather socks) can be performed instead of removing them to wash the Feet.


Wipe the right foot first with the right hand from the toes up to the top of the ankles
Wipe the left foot first with the left hand from the toes up to the top of the ankles

If one were to put on socks, shoes, or sandals (only those that cover most of the foot) while still in wudu, it is not necessary to remove them if the need arose to renew a wudu. One is permitted to leave on the socks, shoes, or sandals and simply wipe the top of the footwear once with wet hands in place of washing the entire foot. One is also permitted to wipe over the footwear for a period twenty-four hours or for three consecutive days if one meets the criteria of being deemed a traveler. The proofs for these practices are found in a number of ahadith. Firstly, in a hadith of Bukhari, it is related from Urwa ibn al-Mughira that his father said, "**I was with the Prophet (P.B.U.H.) on a journey and I went to remove his leather socks then he said, 'Leave them. I was in a state of purity when I put them on.' Then he wiped them**.'" Also, a hadith in the collection of Abu Dawud narrated by Abu Said Al-Khudri reported: "**While the Apostle of Allah (P.B.U.H.) was leading his Companions in prayer, he took off his sandals and laid them on his left side; so when the people saw this, they removed their sandals. When the Apostle of Allah (P.B.U.H.) finished his prayer, he asked: 'What made you remove your sandals?' They replied: 'We saw you remove your sandals, so we removed our sandals.' The Apostle of Allah (P.B.U.H.) then said: 'Gabriel came to me and informed me that there was filth on them. When any of you comes to the mosque, he should see if he finds filth on his sandals; if so,**

he should wipe it off and pray in them.'" Thus, indicating that it is not acceptable to wear footwear that has some impurities on them; i.e., because when the wiper wipes over the filth on their footwear it nullifies their state of purity. In addition, a hadith in the collection of Tirmidhi narrated by Said Safwan ibn Assal reported: "**We were ordered (by the Prophet) to wipe over the socks if we were in a state of purity when we put them on, for three days if we were travelers, and for one day and night if we were residents. We did not remove them unless we were in post-sex impurity**." Thus, it is clear that the condition for wiping pertains only to minor impurities.

Shaykh ibn Baz (rahimuhullah) reportedly said:
"It's permissible to wipe over socks woven from cotton, wool or the like, just like leather socks, according to the most correct of two opinions held by the scholars."
Source: "Fatawa Islamiyah" vol 2, p 103.
Collected by Muhammad bin Abdul-Aziz al-Musnad,
printed by Darussalam in 2001.

And he also said:
"One of the conditions of wiping over the socks is that they be thick and cover the foot, so if they are thin, it's not permissible to wipe over them, because the foot, in that situation, is ruled to be uncovered."
Source: Ibid, vol 2, p 102.

After completing the wudu process recite: "Ash-hadu an la ilaha illallahu wahdahu la sharika lahu wa ash-hadu anna Muhammadan abduhu wa Rasuluhu (I bear witness that none has the right to be worshipped but Allah alone, Who has no partner; and I bear witness that Muhammad is His slave and His Messenger)."

The proof for this practice is the hadith of Imam Muslim wherein Umar reported: "**The Messenger of Allah (P.B.U.H.) said, 'If one completes (and perfects) the ablution and then says, I testify that there is no god except Allah, the One Who has no partner, and that Muhammad (P.B.U.H.) is His slave and Messenger, the eight gates of paradise will be opened for him and he may enter any of them that he wishes.**"

Acts that nullify ablution:

- Passing urine, feces, or gas
- Sexual discharge from the penis or vagina
- Deep sleep that makes a person completely unaware of his surroundings
- Loss of consciousness

- Touching the sexual organ with the bare hand

The evidence for this belief includes the following Quranic verses and ahadith:

Ablution is nullified by urinating and defecating because Surah Al-Ma'idah of the Quran states: "**...But if ye are ill, or on a journey, or one of you cometh from offices of nature** (urinating and defecating), **or ye have been in contact with women, and ye find no water, then take for yourselves clean sand or earth, and rub therewith your faces and hands ...**" Moreover, the evidence supporting the need to perform wudu after releasing gas from the anus is the hadith of Bukhari that was narrated by Abu Hurairah wherein he reported: "**The Messenger of Allah (P.B.U.H.) said, 'Allah does not accept the prayer of a person who has released gas until he makes a new ablution.' A person from Hazhramaut asked Abu Hurairah, 'What does releasing gas mean?' He answered, Wind with or without sound.**"

The fact that ablution is nullified by Sexual discharge from the penis or vagina is also evident from verse 5:6 of Surah Al-Ma'idah of the Quran which states: "**...or ye have been in contact with women, and ye find no water, then take for yourselves clean sand or earth, and rub therewith your faces and hands ...**" Also, regarding semen or mani, Sunan Al-Baihaqi cites

Ibn 'Abbas as having said: "**Semen or mani requires ghusl (because it ceremonially impurifies the body) and madhi and wadi (a thick white secretion discharged by some people after urination) requires one to wash their sex organs and perform wudu**."

The fact that ablution is nullified by deep sleep (lying down for the purpose of sleeping) that renders one completely unaware of his surroundings is the hadith of Imam Muslim wherein Anas narrated, "**The Companions of the Prophet (P.B.U.H.) were waiting for the late night Prayer until their heads began nodding up and down (from drowsiness and sleep). They would then pray without performing ablution** (they did not lose consciousness from intentionally lying in a manner that accommodates sleeping)."

The fact that ablution is nullified by Loss of consciousness due to being in a state of insanity, fainting, drunkenness, medicated, etc., is due to the consensus of the scholars; which Fiqh-us Sunnah 1:36 Loss of Consciousness states, "This nullifies the ablution regardless of whether it was owing to insanity, fainting, drunkenness, or some medicine. It also does not matter if one was unconscious for a short or long period of time, or if one was sitting, or fell to the

earth, and so on. The aspect of unawareness here is greater than that of sleeping. The scholars are agreed on this point."

Lastly, the fact that ablution is nullified by touching the sexual organ with one's bare hand is the hadith of Bukhari wherein Busrah bint Safwan narrated that the Prophet (P.B.U.H.) reportedly said, "**Whoever touches his sexual organ cannot pray until he performs ablution.**" However, it is important to note that according to the Hanifi scholars, touching one's sexual organ does not nullify their ablution. Their opinion is based on the hadith of Bukhari wherein: "**A man asked the Prophet (P.B.U.H.) if touching the penis necessitates performing ablution. The Prophet (P.B.U.H.) said: 'No, it is just a part of you.**'" According to Fiqh-us Sunnah, this hadith is reported by "the five scholars of Hadith." Moreover, Ibn Hibban classified it as sahih, and Ibn al-Madini reportedly said, "It is better than the Hadith of Busrah."

It is advantageous to make two rakats after performing wudu.

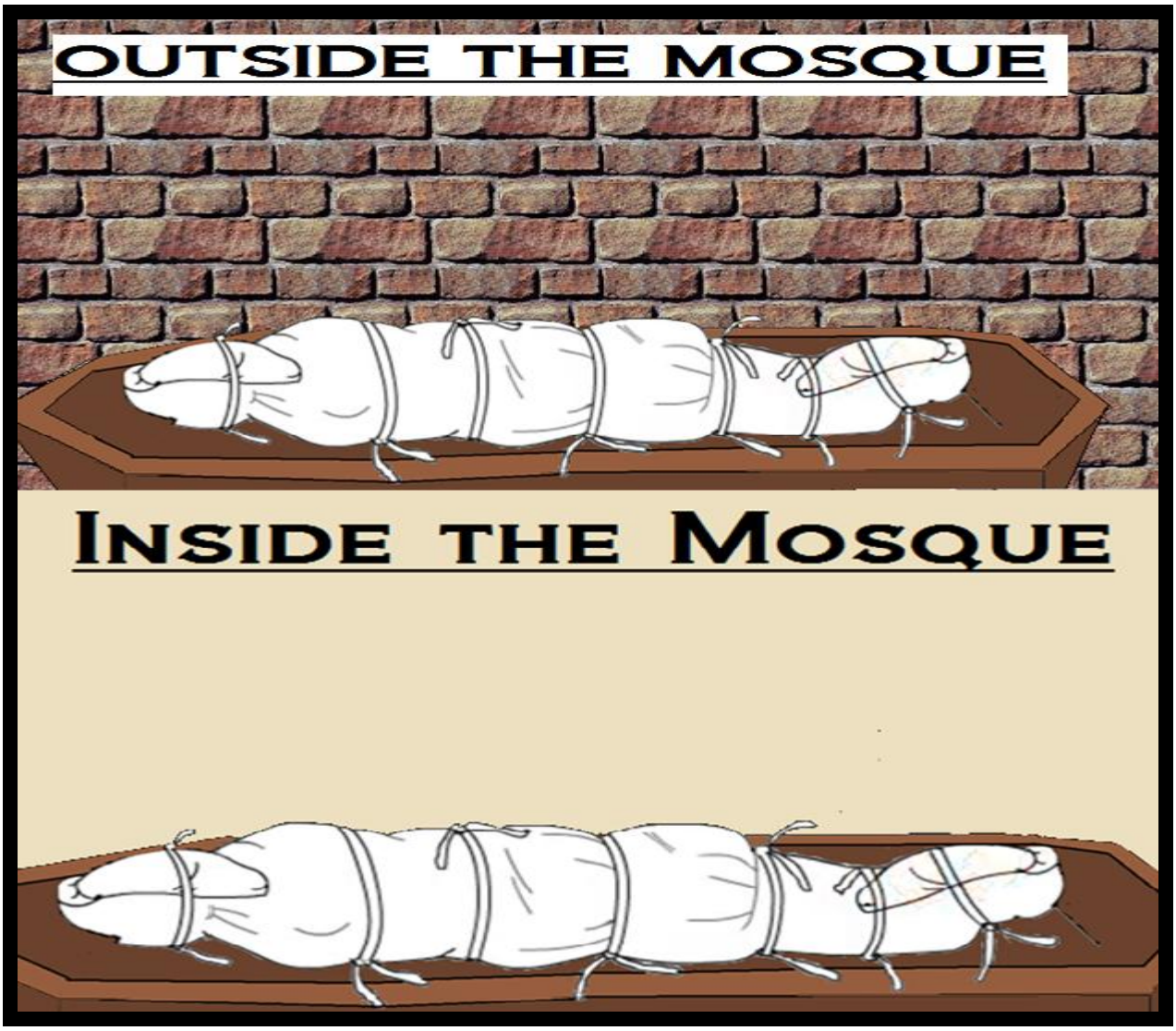
The evidence for this recommendation is the hadith of Abu Hurairah in the collection of Bukhari, wherein it was reported: "**The Messenger of Allah (P.B.U.H.) reportedly said: 'O Bilal, tell me what good deed you have done in Islam that I hear the**

sound of your footsteps in Paradise?' Bilal said, 'That after I purify myself during the day or night, I pray with that purification as much as Allah has destined for me.'" Also, in a hadith collected by Imam Muslim, Uqbah ibn Aamr related: **"The Messenger of Allah (P.B.U.H.) said, 'If one performs and perfects his ablution and prays two rakats with his heart and face (completely on his prayer), Paradise becomes his.'"**

Practices such as protecting the eyes and wrinkles, removing any rings, wiping the neck, and so on have not been addressed; because, the validly regarding these matters is questionable!

PERFORMING SALATUL-JANAZA FOR THE DECEASED

The bier of the deceased is to be placed in front of the congregation; regardless if salatul-janaza is to be performed inside or outside the masjid. However, it is a common practice to perform the janaza prayer outside of the masjid. The evidences for performing salatul-janaza both inside and outside of the masjid are a couple of ahadith by Bukhari and Muslim; namely, the hadith narrated by Abdullah Ibn Umar in the collection of Bukhari wherein he reported: **"The Jews brought to the Prophet (P.B.U.H.) a man and a woman who had committed (adultery) illegal sexual intercourse. He ordered both of them to be stoned (to death), near the place of offering the funeral prayers beside the mosque;"** and the narration of Aisha in the collection of Imam Muslim wherein she said: **"The messenger of Allah (P.B.U.H.) prayed the Janazah prayer for Suhail Bin Baid'a in the mosque, and the companions prayed the Janazah prayer for Abu Bakr and Omar in the mosque without anybody denying this action, for the Janazah (funeral) prayer is like any other regular prayer."**

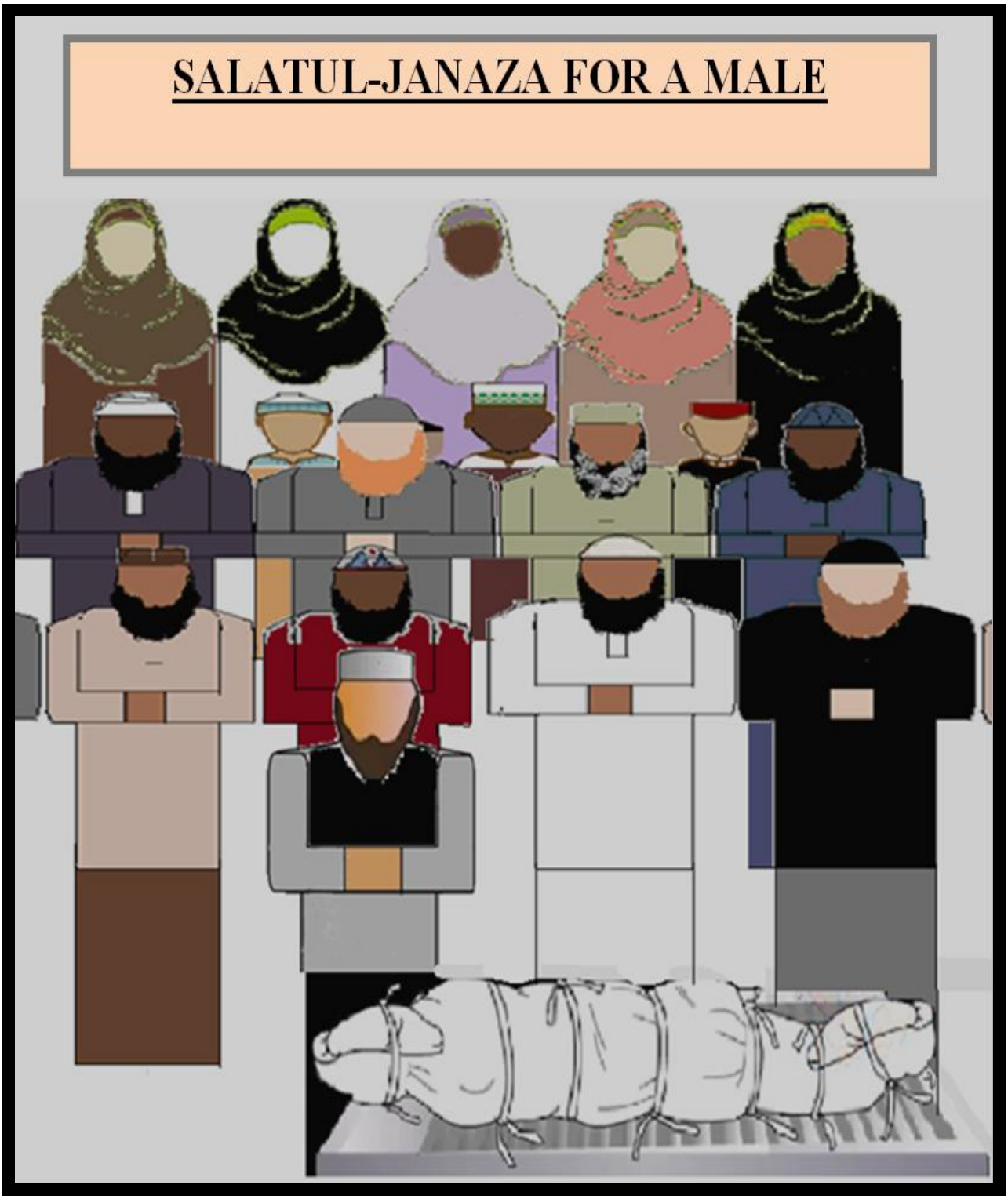


It is also important to note that in instances where there are a number of deceased Muslims, a hadith collected by Abu Dawud declares that it is permissible to perform a single salatul-janaza for all of them. Moreover, if the party of deceased Muslims includes both males and females, young and old, the bodies of the adult males (Men) should be placed in front of the Imam; whereas, the bodies of deceased young males (Boys) must be placed in front of the females. Adult females are to be

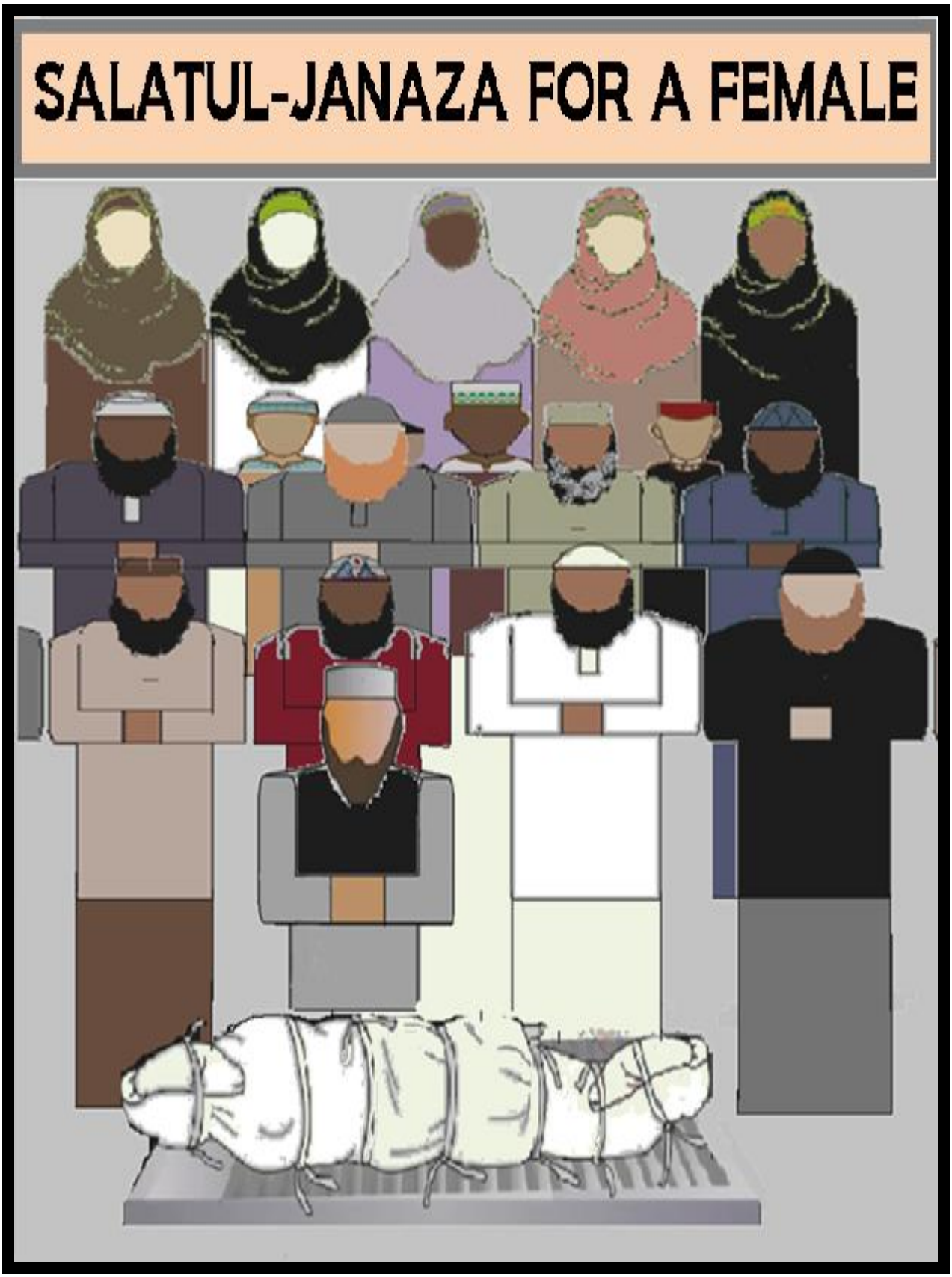
placed in front of young girls. The proof for these practices is the statement of Yahya ibn Subayh who reportedly said in Abu Dawud's hadith: "**Ammar servant of al-Harith ibn Nawfal told me that he attended the funeral of Umm Kulthum, and her son. The body of the boy was placed near the imam. I objected to it. Among the people there were Ibn Abbas, AbuSa'id al-Khudri, AbuQatadah and Abu Hurayrah. They said: This is the sunnah**." The Imam should also be positioned behind the head of a deceased Muslim male and at the middle (waist) of a deceased Muslim female's body. The proof for this practice is a hadith in the collection of Abu Dawud wherein Anas related, "**The Prophet (P.B.U.H) while leading salatul-janaza for a dead male, stood in front of the deceased head, and stood in front of the middle of the body of a deceased female**."

It is also prefered that those Muslims standing behind the Imam for the janaza prayer to be arranged in a manner that will form at least three rows; because, this was the Sunnah when the number of worshippers was insufficient to fill the masjid. The evidence for forming three rows in salatul-janaza is the hadith of Dawud wherein it was mentioned: "**Any Muslim who dies and three rows of Muslims make salah for him, will be forgiven**." However, according to sources from Al-Bayhaqee, Al-Hakim, and At-Tabaraanee, in instances where there is only one man besides

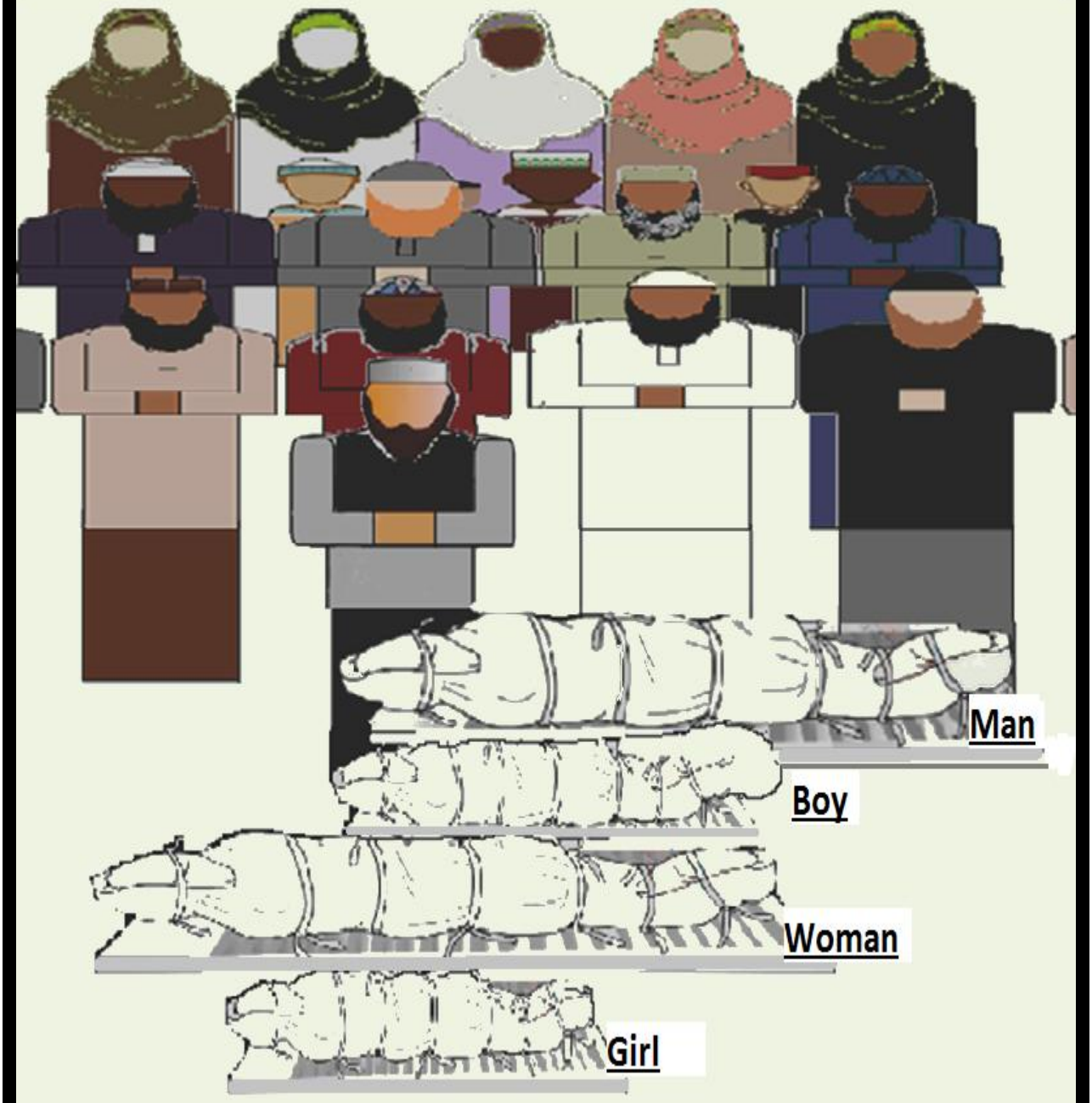
the Imam, he should pray behind the Imam and not beside him as he would in the case of obligatory prayers.



SALATUL-JANAZA FOR A FEMALE

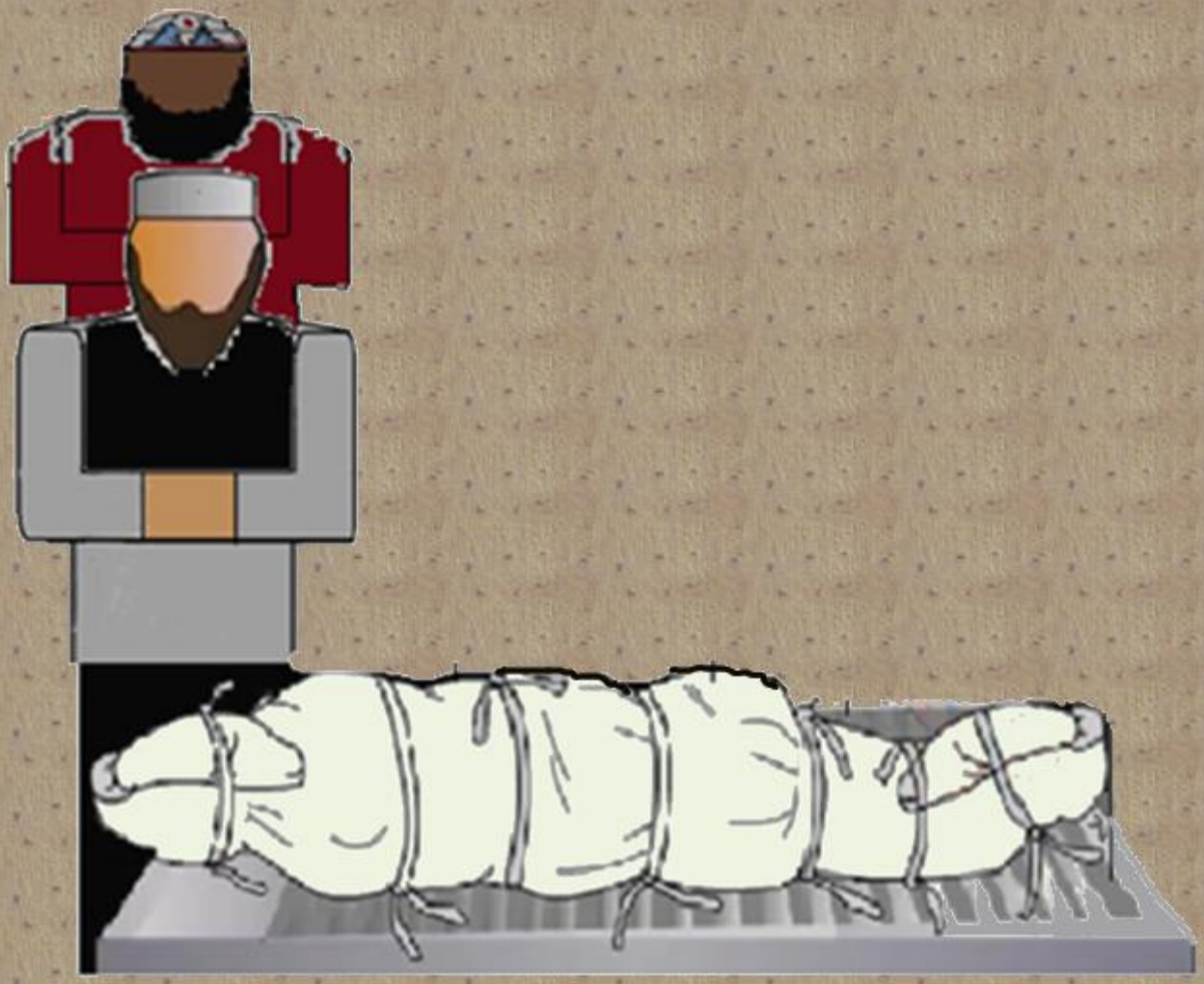


SALATUL-JANAZA FOR A GROUP



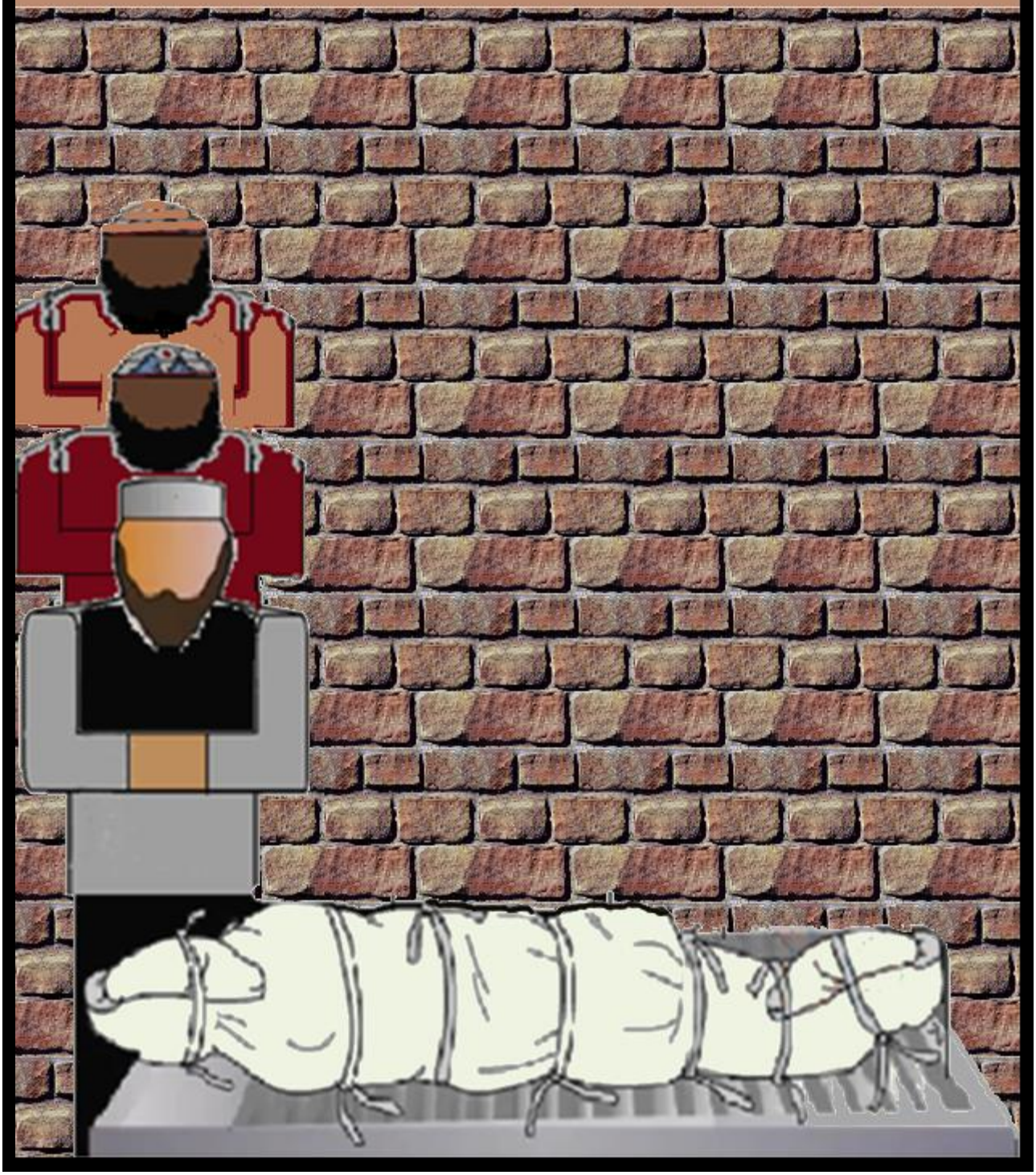
The Imam stands with the adult male positioned directly in front of him (at the head). The young males are placed on the other side of the adult male, farther away from the Imam, with their head positioned in the same manner. The adult females are then placed on the other side of the young males, positioned so that the Imam is standing at their waist. Lastly, the young females are placed on the other side of the adult females, positioned so that the Imam is standing at their waist.

SALATUL-JANAZA WHEN THERE IS ONLY ONE MUSLIM WITH THE IMAM



If there is only one Muslim with the Imam, he or she should stand behind the Imam instead of next to him. Always try to form at least three rows. The body of the deceased should be placed in front of the Imam leading the prayer. This image depicts a deceased male; therefore, the Imam stands directly across from the head of the deceased. In the case of a female, the Imam would stand directly across from her waist.

Salatul-Janaza with only 3 Muslims

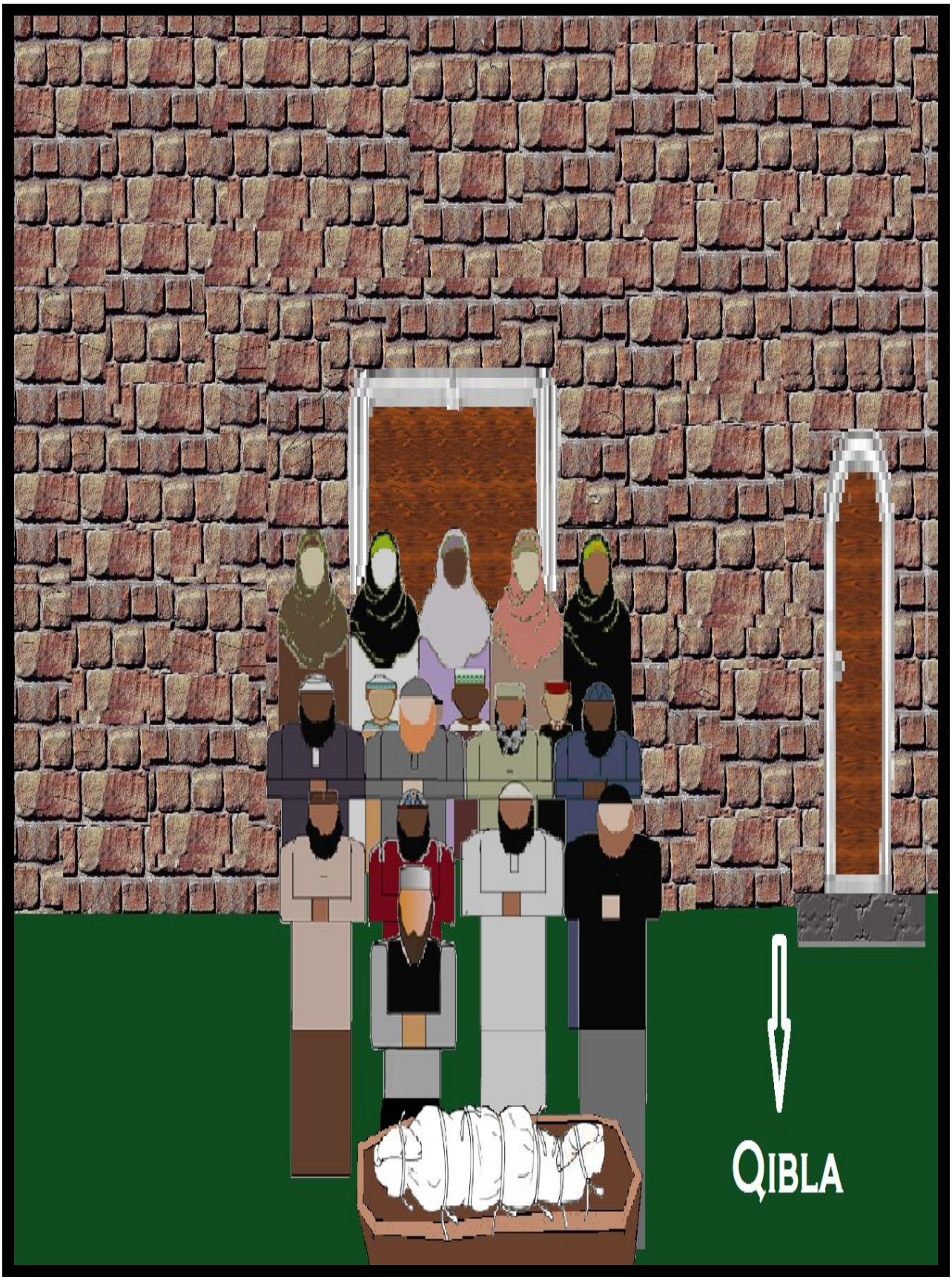


Leading the janaza prayer:

In a Muslim country, the Amir or his assistant has more authority to lead the salatul-janaza than the deceased's wale or executor. However, in places such as South Carolina where neither the Amir nor his representative is present, the one who has the most knowledge of the Quran should lead the janaza prayer for the deceased, even if this individual is a child. With this being said, it is important to note that according to sources from Al-Bayhaqee and Bukhari, knowledge in this regard **is not** restricted to mere memorization of the verses of the Quran; rather, it pertains to comprehension of the Quran in accordance with its tafsir and the sunnah of the Prophet (P.B.U.H.).

The Method of Prayer for salatul-janaza:

The Imam leading salatul-janaza should stand in the direction of the Qibla, which is Northeast for South Carolina residents. The proof for this practice is found in Surah Al-Baqara (2:144) of the Quran which reads: **"We see the turning of thy face (for guidance to the heavens: now Shall We turn thee to a Qibla that shall please thee. Turn then Thy face in the direction of the sacred Mosque (Makkah): Wherever ye are, turn your faces in that direction..."**


QIBLA

Azan and Iqamah:

There is no Azan or Iqamah for salatul-janaza. According to a hadith collected by Imam Muslim, Abu Hurayrah reported: **"Allah's Messenger (P.B.U.H.) said: 'When a human being dies, all of his deeds are terminated except for three types: an ongoing sadaqah, knowledge (of Islam) from which others benefit, and a righteous child who makes duah for him."** Thus, based on this hadith, only those actions initiated by the deceased prior to their death are capable of generating residual rewards. All other deeds are terminated and will be weighed by Allah. However, with regard to the Azan and Iqamah, which are used to announce fard salat and reiterate the opportunity that a Muslim has to Hayya alas salah (Rush to salah; i.e., prayer), Hayya alal falah (Rush to success); the deceased in question cannot partake in any of these perks that the Azan or Iqamah, required for the five fard prayers has to offer; because, their lifespan has expired. This is why a Muslim is encouraged to perform as many sunnah prayers as they can because once the lifespan that Allah has assigned expires, one is cutoff from earning any additional good deeds except for the three exceptions listed in the above mentioned hadith of Imam Muslim; namely, an ongoing sadaqah, knowledge (of Islam) from which others benefit, and a righteous child who makes duah for him.

The janaza prayer is also offered only in a standing posture (Qiyam). Therefore, one participating in salatul-janaza does not perform Ruku (bowing with the palms of both hands resting on the knees) or Sujuud (prostrating with one's face [forehead and nose] on the ground) as instituted for the five obligatory prayers and the sunnah prayers associated with them.

Number of Takbeers:

The salatul-janaza starts with the opening takbeer (saying Allahu Akbar - Allah is the Greatest). The hands of those participating in the prayer are raised to the shoulders and placed in the same position as in the five obligatory prayers. The Imam leading salatul-janaza can perform four, five, six, seven or nine takbeers; because, all of these units of prayer are recorded in the authentic ahadith and practices of the Prophet's (P.B.U.H.) companions.

Four Takbeers:

In a hadith collected by Bukhari, Abu Hurayrah related: **"The Messenger of Allah (P.B.U.H.) announced the death of the Najaashee (King of Abyssinia) on the same day that he died. He then went out with them to a place designated for large congregational prayers. He arranged them in rows and pronounced four takbeers during the Najaashee's funeral prayer."**

Five Takbeers:

In a hadith collected by Imam Muslim, Abdur-Rahmaan ibn Abee Laylaa reportedly said, "**Zayd ibn Arqam used to make four takbeers on our deceased; however, on one occasion he made five takbeers instead of the usual four. So we asked him about it. He then gave the reply, 'The Prophet (P.B.U.H.) used to do it; i.e., make five takbeers when performing salatul-janaza.'**"

Six Takbeers:

In a hadith collected by Al-Bayhaqee, Abd Khayr reportedly said: "**Ali ibn Abu Talib used to make six takbeers on those who took part in the Battle of Badr, five takbeers on the rest of the Prophet's companions, and four takbeers on all the other people.**"

Seven Takbeers:

In a hadith collected by Al-Bayhaqee, Musa, the son of Abdullah ibn Yazeed reportedly said: "**Ali ibn Abu Talib made the funeral prayer using seven takbeers for Abu Qatadah, who was among those who took part in the Battle of badr.**"

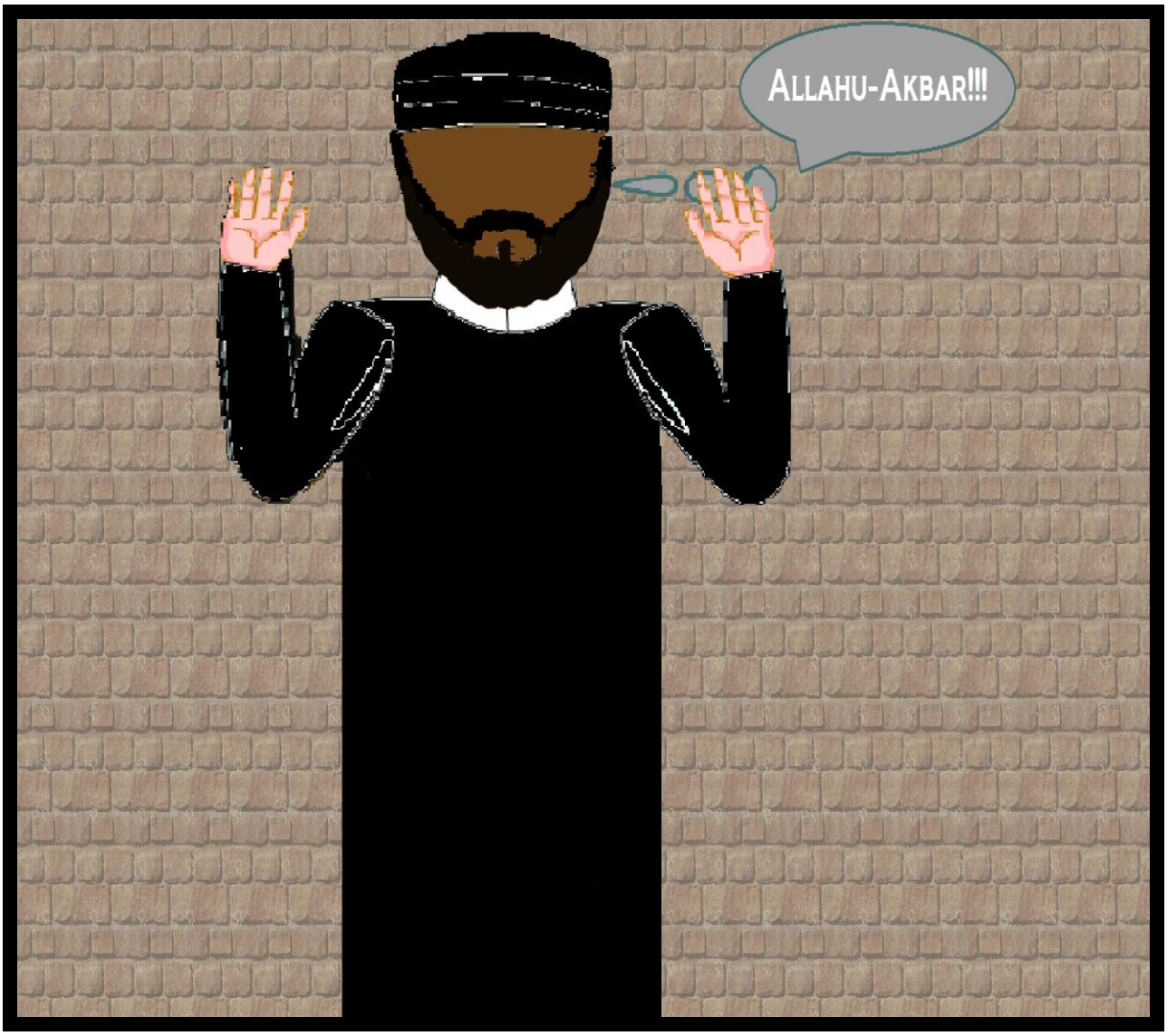
Nine Takbeers:

In a hadith collected by At-Tabaraanee, Abdullah ibn Az-Zubayr reported: "**The Messenger of Allah (P.B.U.H.) made the funeral prayer for Hamzah using nine takbeers.**"

Position of hands during the takbeers:

In a hadith collected by Bukhari, evidence is presented to support the permissibility for a Muslim making salatul-janaza to either raise their hands during each takbeer or to do so only for the first takbeer.

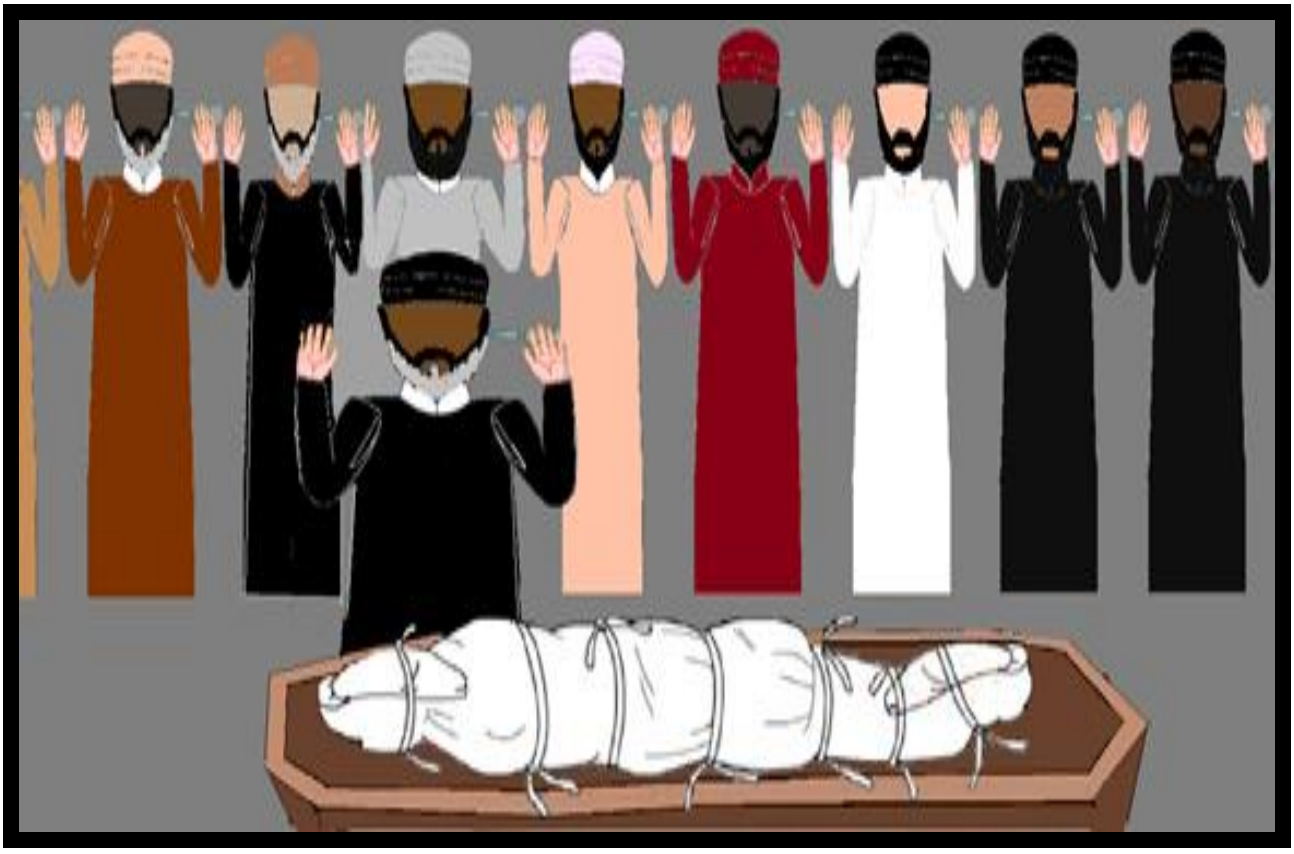
Placement of the Hands:



The hands of one performing salatul-janaza are to be raised to the shoulders with the first takbeer. The proof for the practice of raising one's hands to the shoulders while saying the takbeer is the hadith collected by Bukhari that was narrated by Muhammad bin Amr bin Ata, wherein he reported: **"I was sitting with some of the companions of the Messenger of Allah's (P.B.U.H.) and we were discussing the way in which the Messenger of Allah (P.B.U.H.) made salat. Abu Humaid As-Saidi said, 'I remember the prayer of the Messenger of Allah (P.B.U.H.) better than any one of you.... I saw him raising both his hands up to the level of the shoulders on saying the Takbir...'"** However, one has the option to either raise their hands or not when pronouncing the remaining takbeers. Imam Nawawi was quoted as saying: "The scholars differ whether the hands are raised for each takbir. The school of al-Shafi`i stipulates the raising of the hands in each one. This is what Ibn al-Mundhir, who opts for it, reports from Ibn `Umar, `Umar ibn `Abd al-`Aziz, `Ata', Salim ibn `Abd Allah, Qays ibn Abi Hazim, al-Zuhri, al-Awza`i, Ahmad, and Ishaq (ibn Rahawayh or Rahuwyah). Ibn al-Mundhir reports from al-Thawri, Abu Hanifa, and the latter's school that the hands are raised only in the first takbir. From Malik are reported three opinions: 'the hands are raised in all four; the hands are raised in the first only; the hands are not raised in any of the four.'" What is more, in

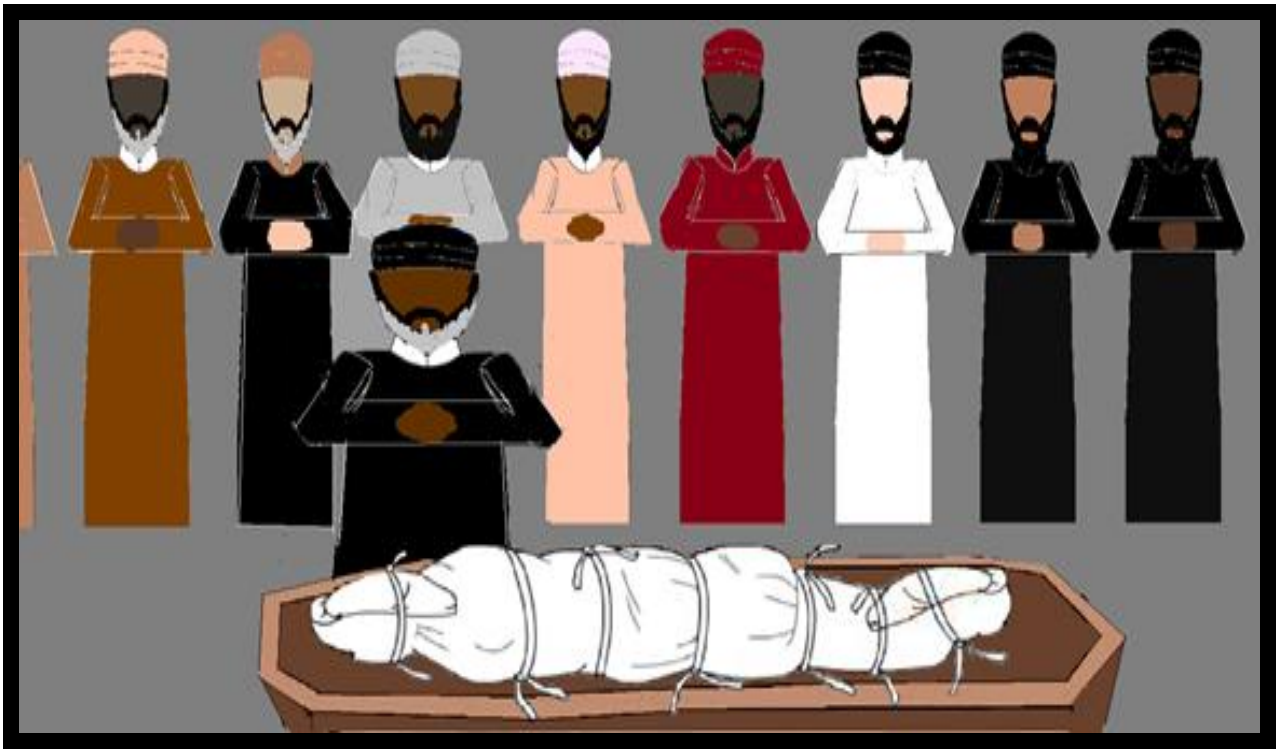
a hadith collected by Bukhari, the right hand of a Muslim performing salatul-janaza should be placed over their left wrist-forearm and both hands should be placed on their chest in this manner; as if they were making an obligatory salah. The proof for this practice is the hadith of Bukhari, narrated by Sahl bin Sa'd, wherein it is reported: "**The people were ordered to place the right hand on the left forearm in As-Salat (the prayer)**."

1st takbeer:



Audibly say: Allahu Akbar (Allah is the Greatest). The proof for this practice is the hadith collected by Imam Muslim

wherein Ibn Juraij reportedly said. "**When the Prophet (P.B.U.H.) stood up for prayer, he raised hands (to the height) apposite the shoulders and then recited takbeer**." Immediately after the first audible takbeer, a Muslim making salatul-janaza should silently seek refuge with Allah from Shaytan and silently say bismiallah (in the name of Allah). Then one should silently say the sana (thana) and silently recite Surah Al-Fatihah, as recorded in authentic ahadith. The proof for this is the hadith of Bukhari which declares, "**The only thing which should be read prior to the Fatihah is the 'Refuge' and the 'bismiallah**.'" It is also important to note that the takbeer and tasleem are the only parts of salatul-janaza that are said aloud. Everything else is said silently.



Sana (thana):

Silently say: "Subhana kallahumma wa bi hamdika wa tabarakasmuka wa ta'ala jadduka wa la ilaha ghairuka (Glory to You, O Allah, and to You is the praise, and blessed is Your name, and exalted is Your majesty, and there is none to be served besides You)." The proof for this practice is the hadith of Imam Muslim, wherein Ibn Umar reported: **"While we said prayer with the Messenger of Allah (P.B.U.H.), one among the people said: 'Allah is truly great, praise be to Allah in abundance. Glory be to Allah in the morning and the evening.' The Messenger of Allah (P.B.U.H.) said: 'Who uttered such and such a word?' A person among the people said: 'It is I, Messenger of Allah (who have recited these words).' He, the Messenger of Allah (P.B.U.H.) said: 'It (its utterance) surprised me, for the doors of heaven were opened for It.' Ibn 'Umar said: 'I have not abandoned them (these words) since I heard the Messenger of Allah (P.B.U.H.) saying this.'"**

Ta`awwudh (Seek refuge):

A'oodhu billahi minash-shaitanir-rajim (I seek refuge in Allah from Shaitan, the accursed one). The proof for this practice is Surah Al-Nahl (16:98) of the Quran which reads: **"Fa-izaa qara'-tal-Qur-'aana fasta-'iz billaahi minash-Shaytanir-**

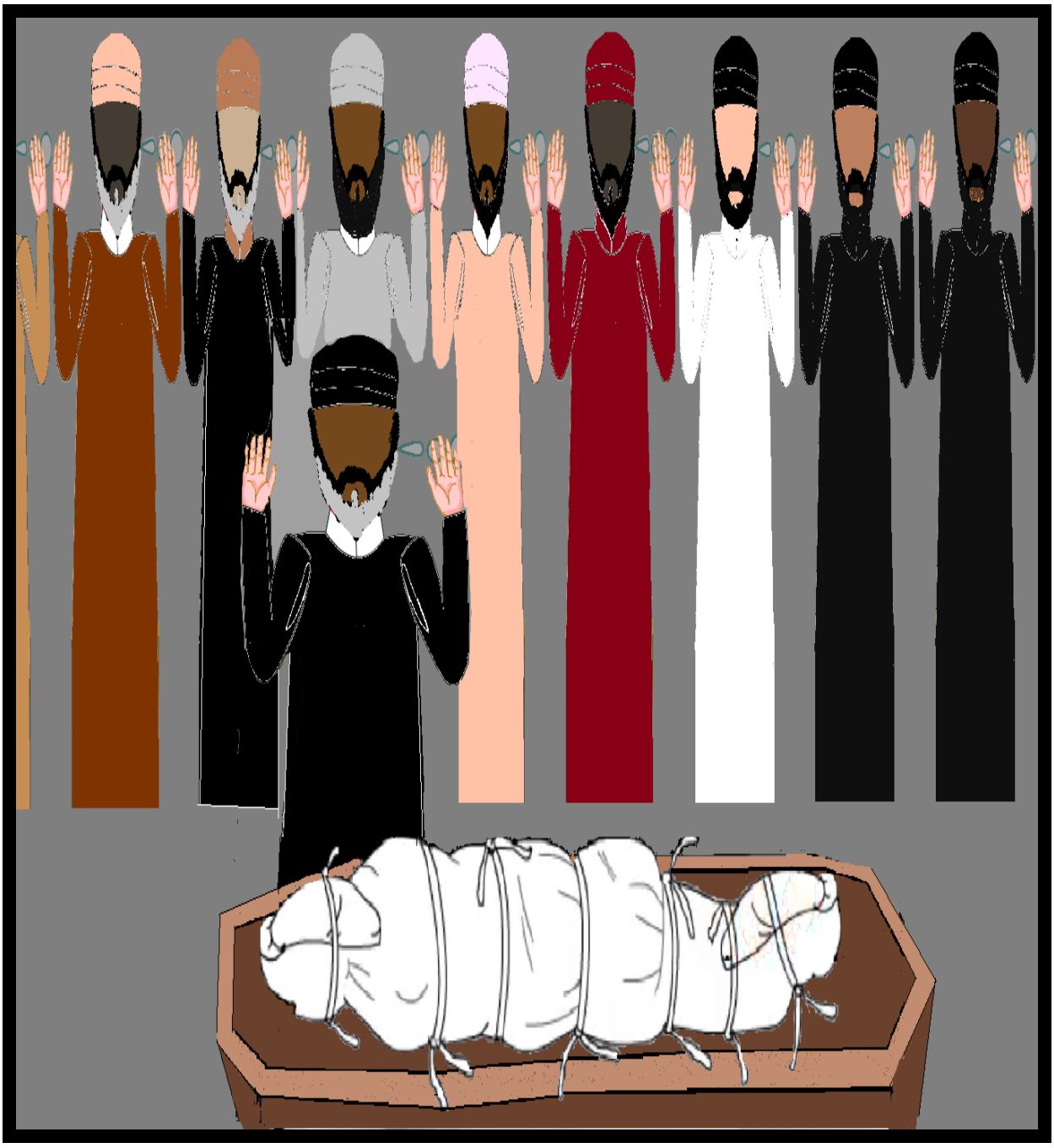
rajeem (So when you recite the Quran, seek refuge with Allah from the accursed Shaitan)."

Al-Fatihah:

Bis-mil laa-hir rah-maa-nir ra-heem. Al-ham-du lil-laa-hi rab-bil `aa-la-meen. Ar-rah-maa nir-ra-heem. Maa-li-ki yaw-mid-deen. ee yaa-ka na `-bu-du wa ee yaa-ka nas-ta-`een. Ih di-nas si-raa-tal mus-ta-qeem Si-raa-tal la-zee-na an-`am-ta `a-lay-him, ghay-ril magh-doo-bi `a-lai-him wa-lad-daal-leen ("In the name of Allah, the beneficent, the most merciful. All praise be to Allah, the Lord of the worlds; the beneficent, the most merciful; master of the Day of Judgment; thee alone do we worship and thee alone do we beseech for help; guide us to the right path, the path of those upon whom Thou hast bestowed favors, not of those whom have earned your anger, nor of those who went astray)." The evidence for reciting Surah Al-Fatiha is the hadith of Bukhari, narrated by Abdullah Ibn Abbas wherein Talha bin Abdullah bin Auf related: "**I performed salah behind Ibn Abbas on a deceased and he recited Surah Al-Fatiha. After doing so, he (Ibn Abbas) said that he read it so that they may know it is a Sunnah**." However, since salatul-janaza is in essence a supplication for the deceased and a means of interceding for them, i.e., the prayer is mainly for the deceased or other than the individual performing the prayer,

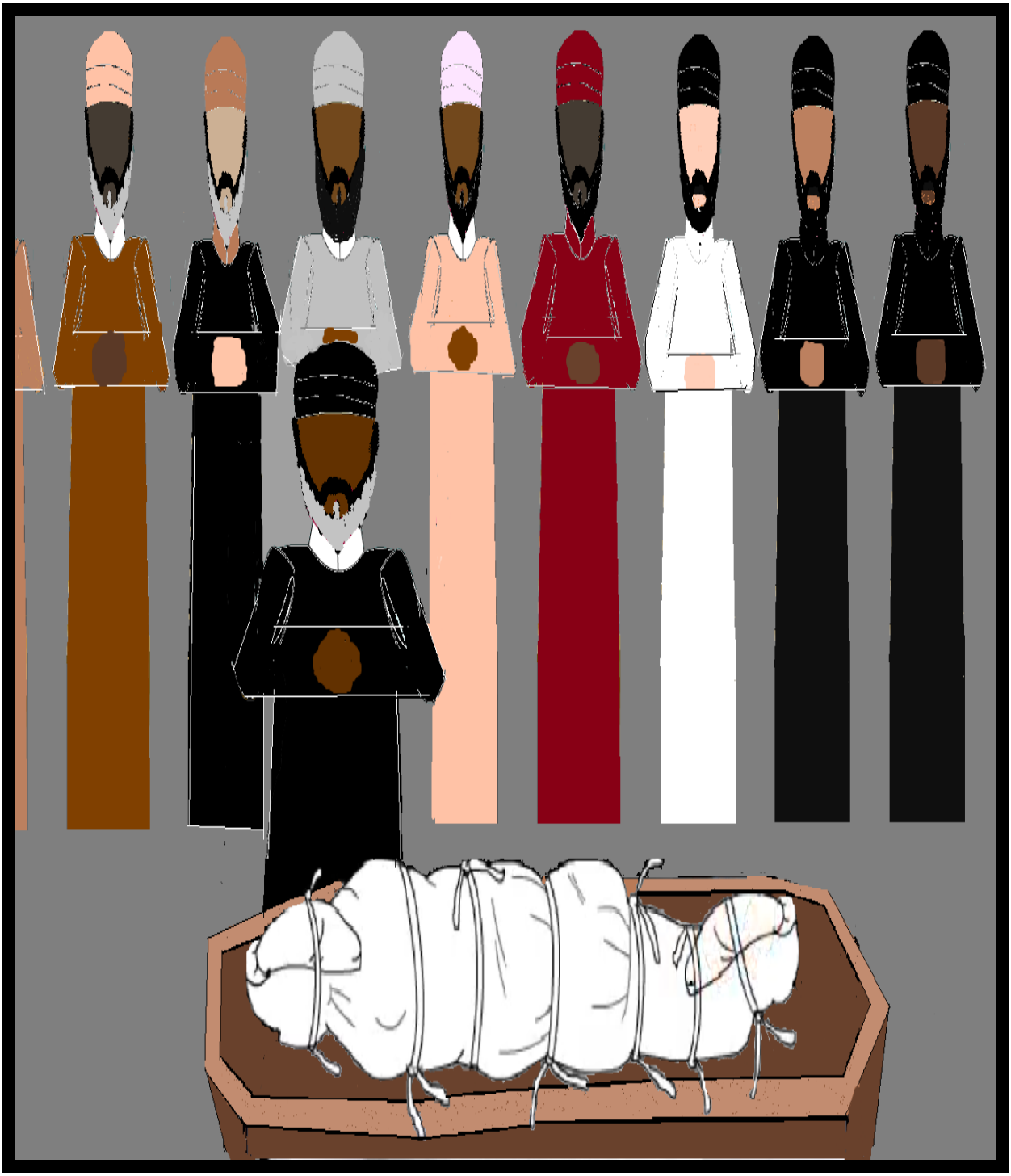
some are of the opinion that the use of Surah Al-Fatiha in salatul-janaza should be done solely as a duah. Nevertheless, regardless of which intention one has for reciting this Surah, the words of Al-Fatiha should definitely benefit the deceased. The proof for this opinion is the hadith of Imam Muslim wherein the Prophet (P.B.U.H.) said: "**Allah the Exalted has said: 'I have divided the prayer into two halves between My servant, and My servant and Me will receive what he asks.' When the servant says: 'Praise is to Allah, the Lord of the universe,' Allah the Most High says: 'My servant has praised Me.' And when he (the servant) says: 'The Most Compassionate, the Most Merciful,' Allah the Most High says: 'My servant has lauded Me.' And when he (the servant) says: 'Master of the Day of Judgment,' He remarks: 'My servant has glorified Me,' and sometimes He would say: 'My servant entrusted (his affairs) to Me.' And when he (the worshipper) says: '(You) we do worship and of (You) we do ask help,' He (Allah) says: 'This is between My servant and me, and My servant will receive what he asks for.' Then, when he (the worshipper) says: 'Guide us to the straight path, the path of those to whom you have bestowed your Grace (those whom you favored), not (the way) of those who have earned your anger, nor of those who went astray.' He (Allah) says: 'This is for My servant, and My servant will receive what he asked for.'**"

2nd takbeer:



The second takbeer is performed by saying the takbeer audibly a second time, and by either raising or not raising one's hands to the shoulders. During this phase (after the

second takbeer), one is also required to recite the Ibraheemiyah prayer silently.

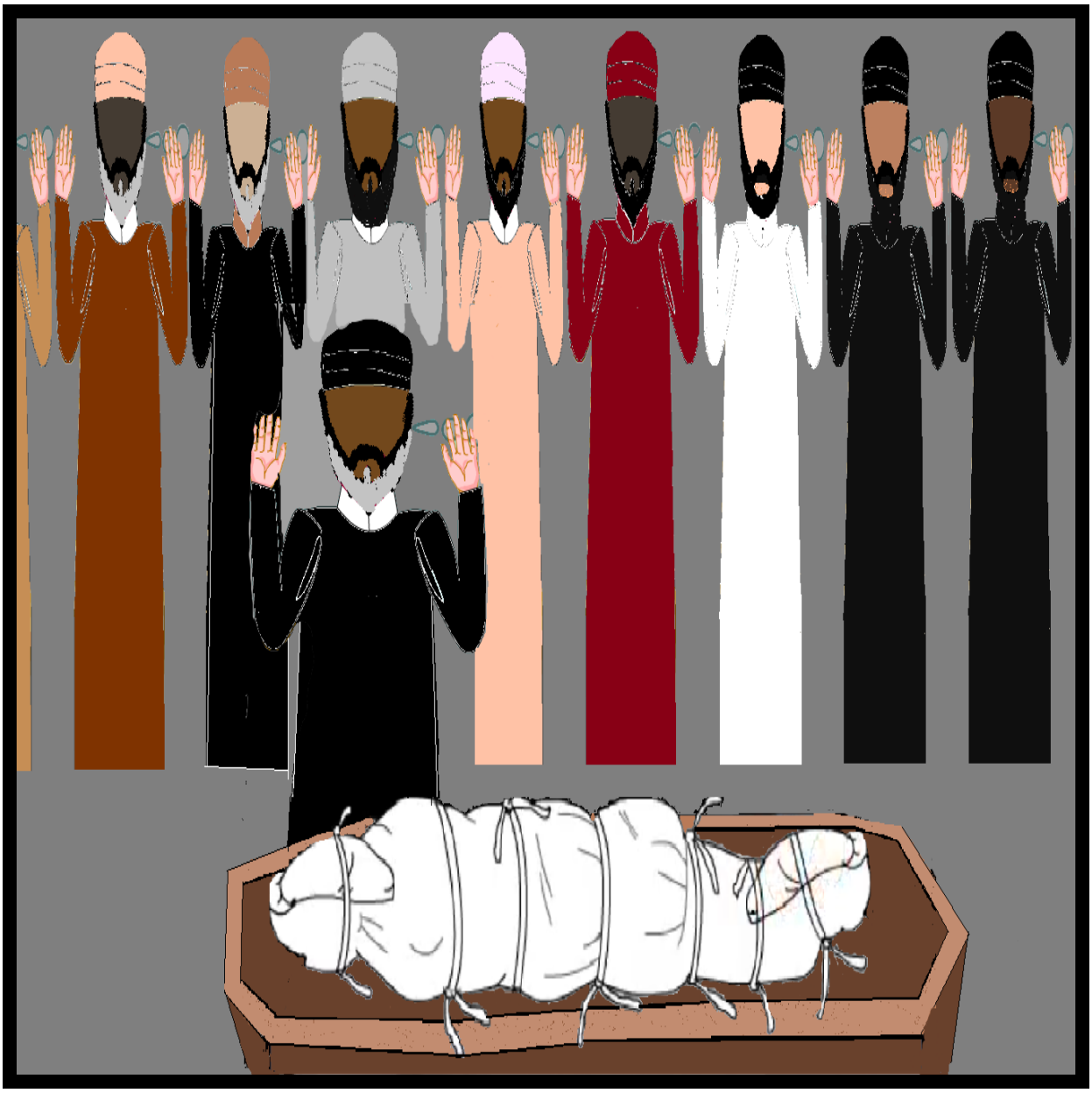


Salatul-Nabi (Ibraheemiyah):

Allahumma salli ala Muhammadin wa-ala ali Muhammadin kama sallayta ala Ibraheema wa-ala ali Ibraheema, innaka hameedun majeed. Allahumma barik ala Muhammadin wa-ala ali Muhammadin kama barakta ala Ibraheema wa-ala ali Ibraheema, innaka hameedun majeed. This translates in English to: "O Allah! Bless Muhammad and the family of Muhammad, as You have blessed Ibraheem and the family of Ibraheem; verily, You are Praiseworthy and Honorable. O Allah! Bestow Your grace upon Muhammad and the family of Muhammad, as You bestowed your grace on Ibraheem and the family of Ibraheem; verily You are Praiseworthy and Honorable." The proof for this practice is a hadith collected by Imam Muslim, wherein Abdullah b. Zaid, who was shown the call (for prayer in a dream), narrated on the authority of Mas'ad al-Ansiri who reportedly said: **"We were sitting in the company of Sa'id b. 'Ubida when the Messenger of Allah (P.B.U.H.) came to us. Bashir b. S'ad said: 'Allah has commanded us to bless you. Messenger of Allah! But how should we bless you?' He (the narrator) said: 'The Messenger of Allah (P.B.U.H.) kept quiet (and we were so much perturbed over his silence) that we wished we had not asked him.' The Messenger of Allah (P.B.U.H.) then said: (For blessing me) say: '0 Allah, bless Muhammad (P.B.U.H.) and the members of his household as Thou didst bless the members of Ibrahim's household. Grant favors to Muhammad (P.B.U.H.) and the members**

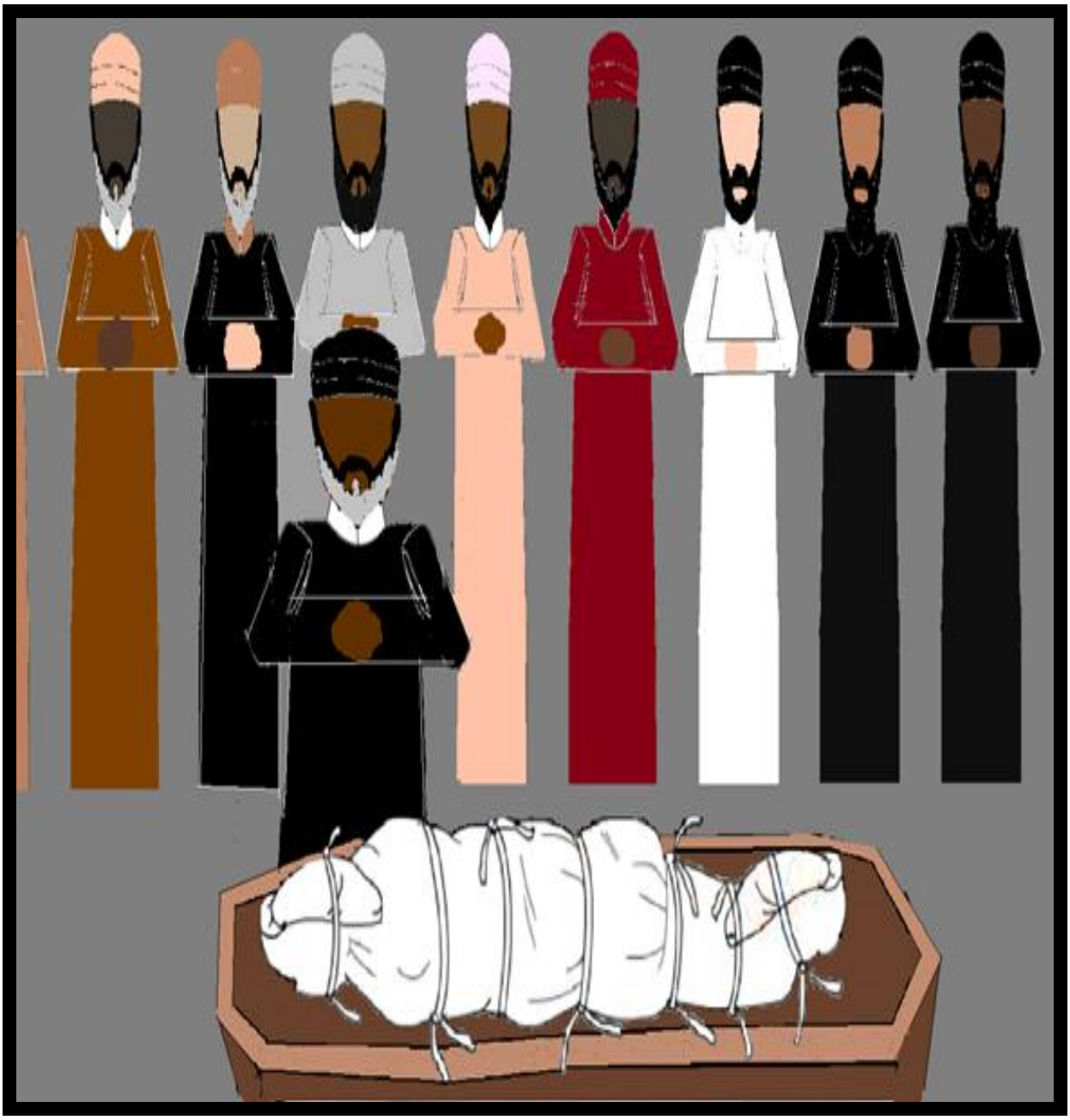
of his household as Thou didst grant favors to the members of the household of Ibrahim in the world. Thou art indeed Praiseworthy and Glorious;' and salutation as you know."

3rd takbeer:



After the third takbeer, one should supplicate for the deceased; making sincere duah for them by silently offering Duah

al Mayyah so that Allah's mercy will be visited upon the deceased. It is also important to note that different forms of this prayer are reported as having been offered by the Prophet (P.B.U.H.); thus, prayer in any form is permissible. Nevertheless, the following two prayers are the most common.



Suplication 1:

Al-laa-hum-magh-fir li-hay-yi-naa wa may-yiti-naa wa shaa-hi-di-naa wa ghaa-i-bi-naa wa sa-ghee-ri-naa wa ka-bee-ri-naa wa zaka-ri-naa wa un-saa-naa, al-laa-hum-ma man ah- yay-ta-hoo min-naa fa-ah yi-hee `a-lal islaam, wa man ta-waf-fay-ta-hoo min-naa fa-ta-waf-fa-hoo `a-lal ee-maan. al-laa-hum-ma laa tah-rim-naa aj-ra-hoo wa laa taf-ti-naa ba `-da-hoo. This translates in English to: "O Allah! Grant protection to our living and to our dead and to those of us who are present and those who are absent, and to our young and to our old folk and to our males and to our females. O Allah! Whosoever Thou grants to live among us, cause him to live in Islam (submission) and whosoever of us Thou causes to die, make him die in faith. O Allah! Do not deprive us of this reward and do not make us fall into a trial after him." The proof for this practice is the hadith collected by Abu Dawud which reads: **"O Allah, forgive our living and our dead, those present and those absent, our young and our old, our males and our females. O Allah, whom amongst us You keep alive, then let such a life be upon Islam (Muslims), and whom amongst us You take unto Yourself, then let such a death be upon faith. O Allah, do not deprive us of his reward and do not let us stray after him; i.e., fail to reflect upon the fact that death is a sure reality and not live a lifestyle deserving of paradise."**

Suplication 2:

Al-laa-hum-magh-fir la-hoo war-ham-hu wa `aa fi-hee wa`-fu `an-hu wa ak-rim nuzu-la-hoo wa was-si` mad-kha-la-hoo wa agh-sil-hu bil-maa-i was-sal-ji wal-ba-ra-di wa naq-qi-hee mi-nal kha-taayaa ka-maa naq-qay-tas saw-bal ab-ya-da mi-nad- da-na-si.

This translates in English to: "O Allah! Grant him protection, and have mercy on him, and keep him in good condition, and pardon him, and make his entertainment honorable, and expand his place of entering, and wash him with water and snow and hail and cleanse him of faults as a white cloth is cleansed of dross."

The proof for this practice is the hadith of Imam Muslim wherein Jubair b. Nufair reported: **"I heard it from 'Auf b. Malik that the Messenger of Allah (P.B.U.H.) said, 'Pray over the dead body,' and I remembered his prayer: 'O Allah! Forgive him, have mercy upon him, give him peace and absolve him. Receive him with honour and make his grave spacious; wash him with water, snow and hail. Cleanse him from faults as Thou wouldst cleanse a white garment from impurity. Requite him with an abode more excellent than his abode, with a family better than his family, and with a mate better than his mate. Admit him to the Garden, and protect him from the torment of the grave and the torment of the Fire.' (Auf bin Malik) said: 'I earnestly desired that I were this dead body.'"**

Children:

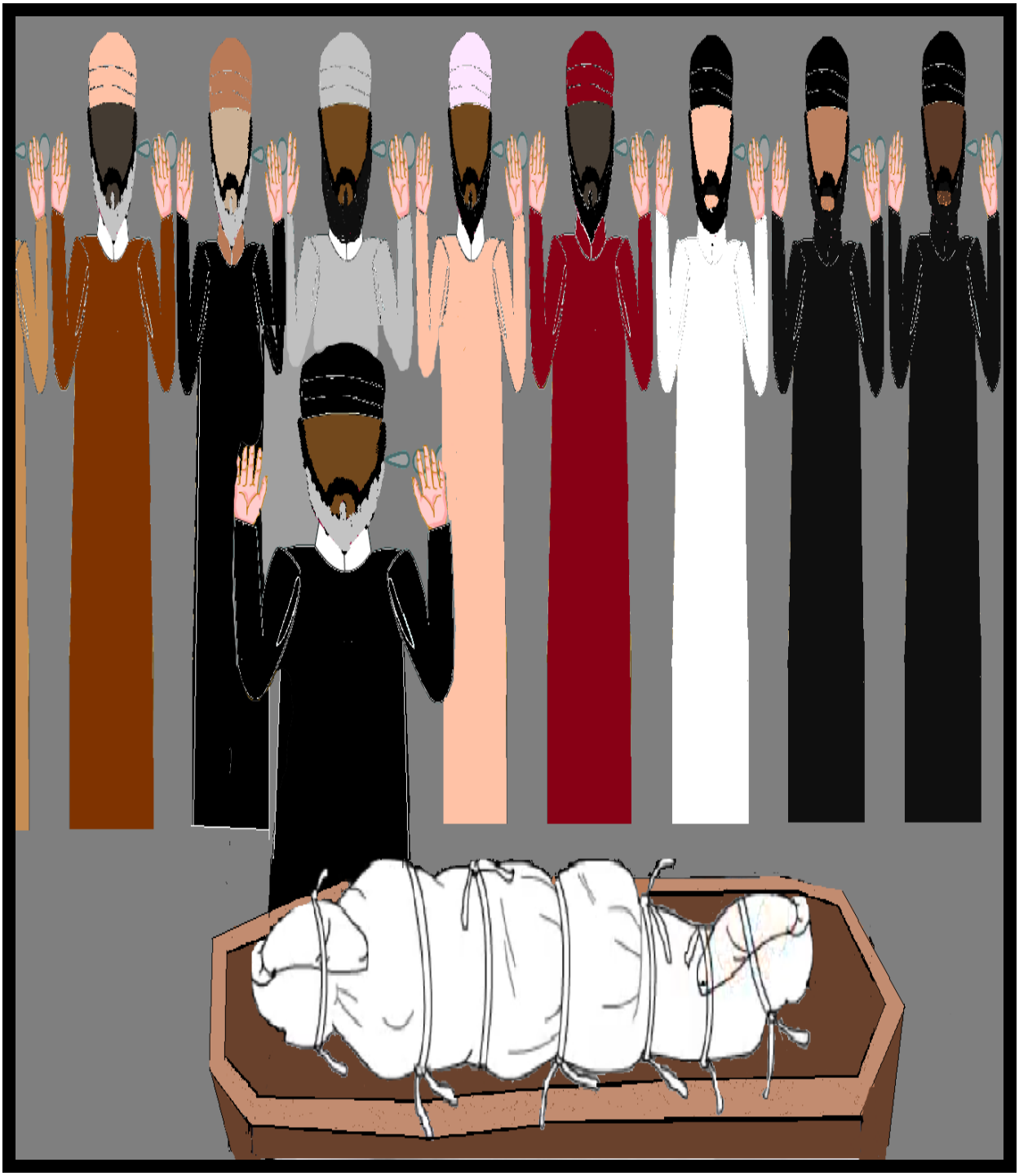
In the case of children, the following prayer is added: **Al-laa-hum-maj- `al-hu la-naa fa-ra-tan-w waj- `al-hu la-naa zukh-ran-w waj- `al-hu lanaa shaa--fi- `an-w wa mu-shaf-fa- `aa.** This translates in English to: "O Allah! Make him a cause of recompense for us and make him a treasure for us on the day of Resurrection and an intercessor and the one whose intercession is accepted." The proof for this is the hadith of at-Tirmithee which reads: "**If a child of [Allah's] slave dies, Allah will say to His angels: You took My slaves child, they will reply: Yes, He will then say: You took the love of his life, and they will reply: Yes, He will then ask: What did My slave say? They will reply: He praised you and said, surely, we belong to Allah and to Him we will return.' Allah will then say: Build a house in Paradise for My slave and call it the House of Praise.**"

Joining the salatul-janaza:

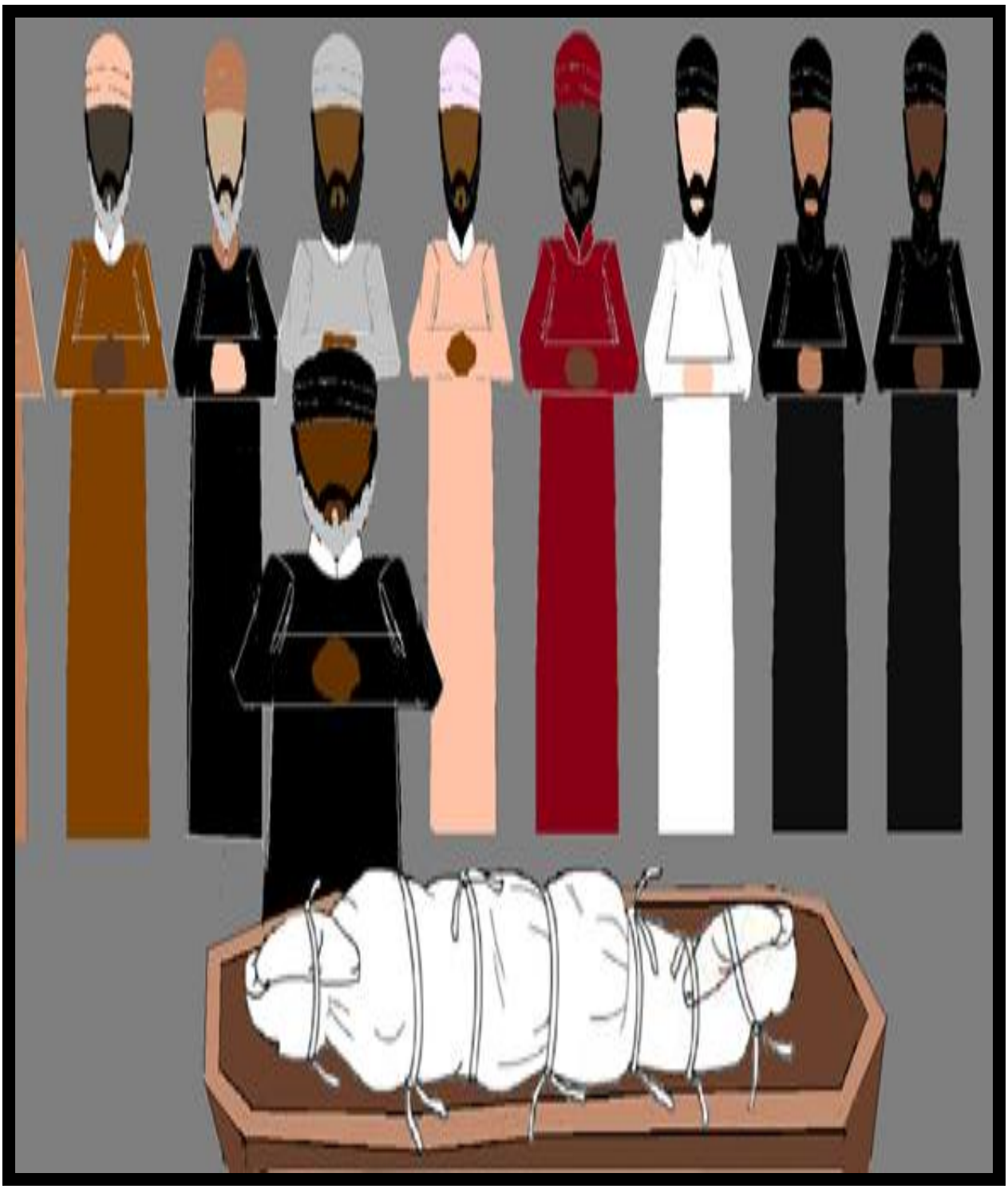
According to Imam Ahmad, a latecomer can join the janaza prayer at any stage simply by saying Allahu Akbar. His proof for this position is the hadith of Aishah, wherein it is reported that she said to the Prophet (P.B.U.H.): "**O Allah's Messenger (P.B.U.H.), sometimes when I offer a funeral prayer, I cannot hear some of the takbirs by the imam? He replied: 'Say the**

takbir that you hear and do not worry about the ones that you miss. You do not have to repeat these later on.'"

4th takbeer:



The duah for the deceased Muslim is followed by a fourth audible takbeer; after which one performing salatul-janaza is encouraged to supplicate for all dead Muslims.



Furthermore, in instances where the Imam elects to perform a fifth, sixth, seventh, or ninth unit for salatul-janaza, the tasleem should be performed at the conclusion of the takbeer in question in order to close the prayer. However, it should be noted that although the Messenger of Allah is reported to have made as many as nine takbeers for salatul-janaza, the most common practice is to make only four takbeers. The proof for this recommendation is a statement taken from a hadith collected by Al-Bayhaqee, wherein Abd Khayr reportedly said: "**Ali ibn Abu Talib used to make six takbeers on those who took part in the Battle of Badr, five takbeers on the rest of the Prophet's companions, and [four takbeers on all the other people]**." Thus, the key words 'four takbeers on all the other people' is sufficient evidence to perform only four takbeers for the members of the Muslim ummah of this era.

Tasleem:

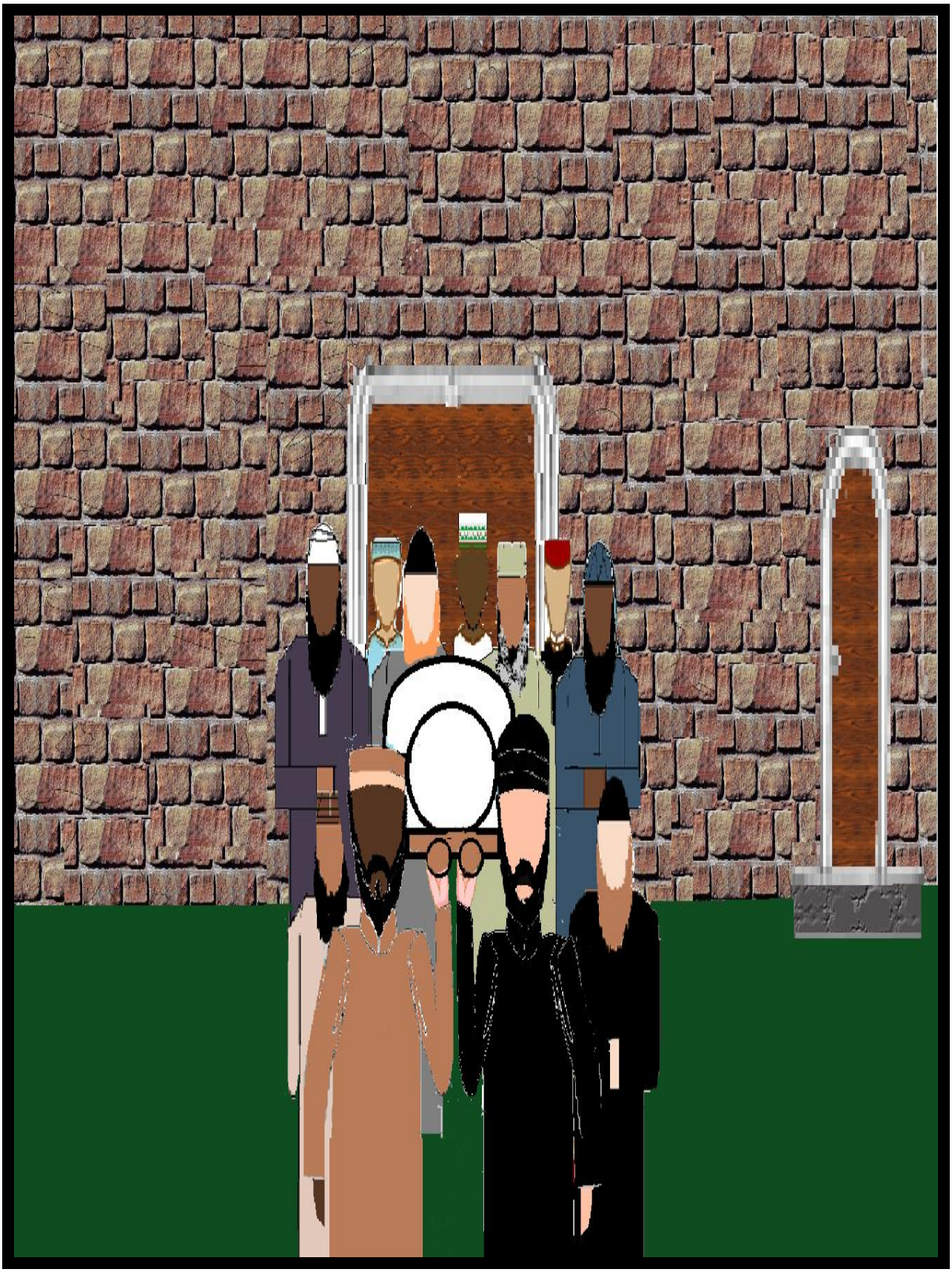
The tasleem is performed by turning one's head towards the right shoulder and saying: "**As-sa-laa-mu `a-lai-kum wa rah-ma-tul-laah** (Peace be on you and the mercy of Allah)." One is also permitted to tasleem towards their left shoulder after it has been done for the right shoulder. The proof for this practice is a hadith collected by Al-Bayhaqee and At-Tabaraanee which maintains: "**The tasleem of salatul-janaza can be done either by**

tasleeming to the right-side only, as in the hadith of Abu Hurayrah or by saying tasleem to both the right and left-sides; as in the hadith of Ibn Mas'ood."

Lastly, after the janaza prayer is over, the bier of the deceased is to be taken to the grave and buried.

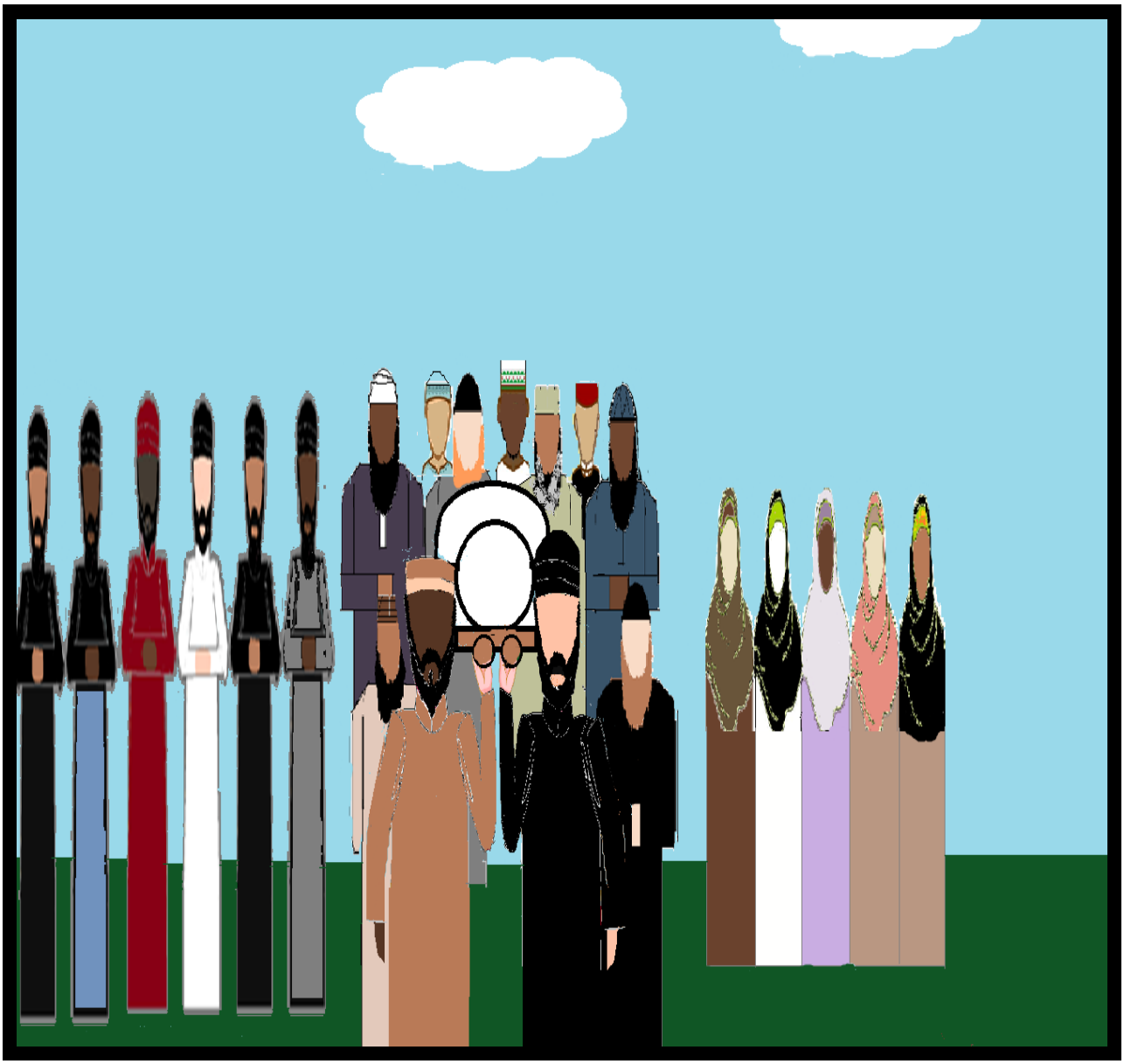
FOLLOWING THE FUNERAL PROCESSION:

Following the funeral procession is greatly encouraged for men in Islam. This fact is evident from the hadith of Imam Muslim wherein the Messenger of Allah (P.B.U.H.) reportedly said: **"Visit the sick, and follow the funeral procession; this reminds you of the Hereafter."** What is more, the Messenger of Allah (P.B.U.H.) also said in a hadith by Bukhari: **"Whoever follows the funeral procession of a Muslim out of faith and hoping for reward (form Allah), and then stays until the funeral prayer and burial are completed, will return with two Qirats; each of them as huge as the mount of Uhud; whereas, whoever attends it until the funeral prayer will have a reward equal to one Qirat."**



Women following the funeral procession:

It should be noted that it is strongly disliked for women to go out in order to follow the funeral procession. This fact is evident from the hadith of Imam Muslim wherein Umm Atiyyah is reported to have said: "**We were prohibited from following funerals, but this ruling was not strictly enforced**."



Sitting down prior to the burial:

It is disliked for one to sit down before the body of the deceased is laid down into the grave. This fact is evident from the hadith of Imam Muslim wherein the Messenger of Allah (P.B.U.H.) is reported to have said: "**If you follow the funeral, do not sit till the body of the deceased is placed in the earth**."

Methods of following the bier:

The two basic ways of following the bier:

1) Following it from the family's home until salatul-janaza is made for the deceased.

2) Following it from the family's home until the body has been buried.

Both ways were performed by the Messenger of Allah (P.B.U.H.), but he favored the second method of following the bier from the family's home until the body has been buried; because, he indicated that the reward of the second method was greater than that of the first. The proof for this ruling is the hadith of Imam Muslim, wherein Abu Huraira reportedly said: "**The Messenger of Allah (P.B.U.H.) said: 'He who attends the funeral till the prayer is offered for (the dead), for him is the reward of one**

qirat, and he who attends (and stays) till he is buried, for him is the reward of two qirats.' It was said: What are the qirats? He said: 'They are equivalent to two huge mountains.' Two other narrators added: 'Ibn Umar used to pray and then depart (without waiting for the burial of the dead). When the tradition of Abu Huraira reached him, he said: We have lost many qirats.'"

It is also important to note that those walking with the bier are allowed to walk in front, behind, or on either side of it, while those riding should be behind it. The proof for this practice is the hadith of Ibn Majah, wherein Abdullah Ibn Masood reportedly said: **"Whosoever follows a funeral procession should carry the bier from all sides for this is the Sunnah of the Messenger of Allah (P.B.U.H.)."**

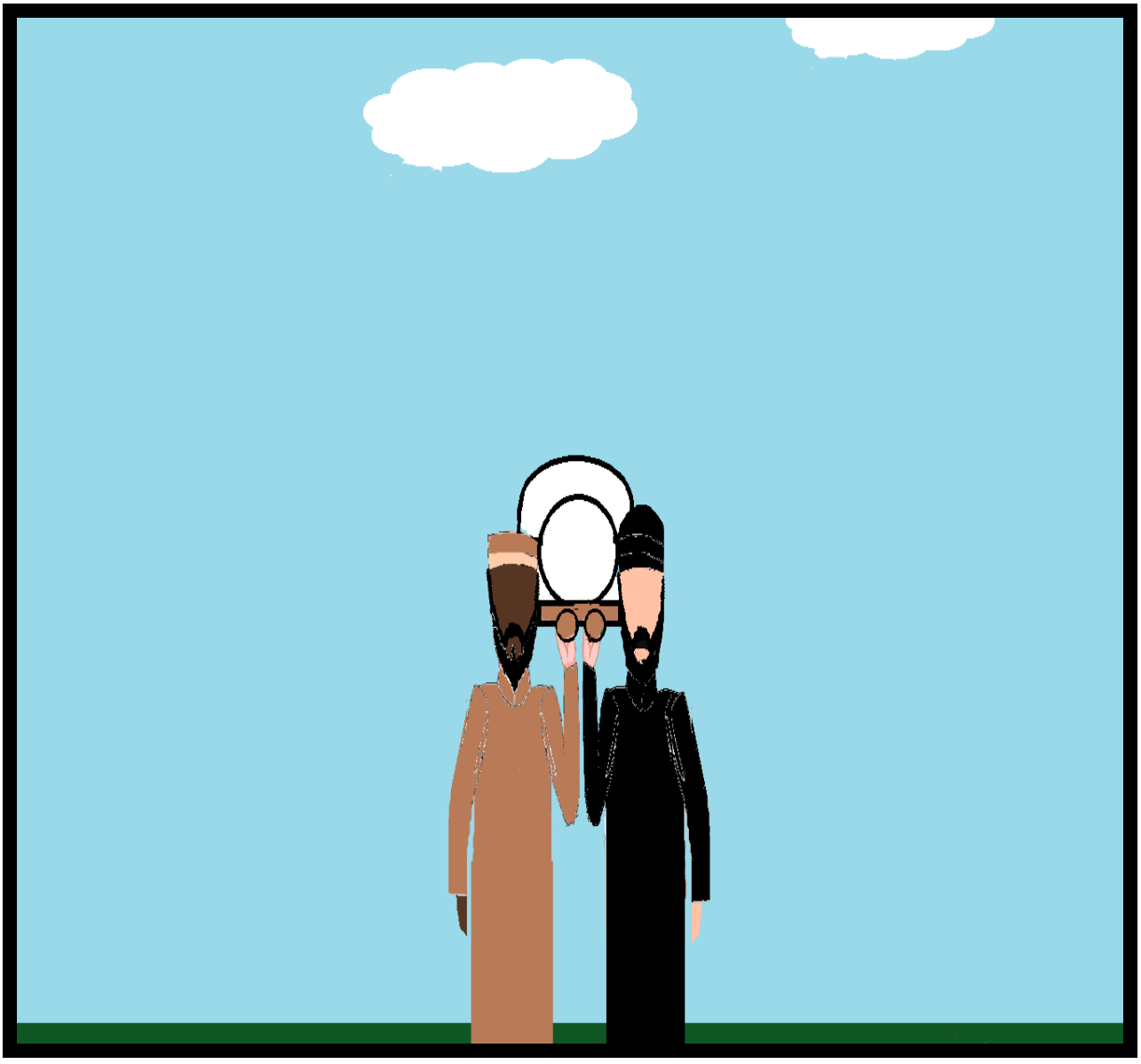
Religious innovations pertaining to following the bier:

Following the bier with wailing, chants, dirges, burning incense etc., are all forbidden and considered bidah (religious innovations). The sunnah of the Messenger of Allah (P.B.U.H.) and his companions was to maintain silence while walking with the bier.

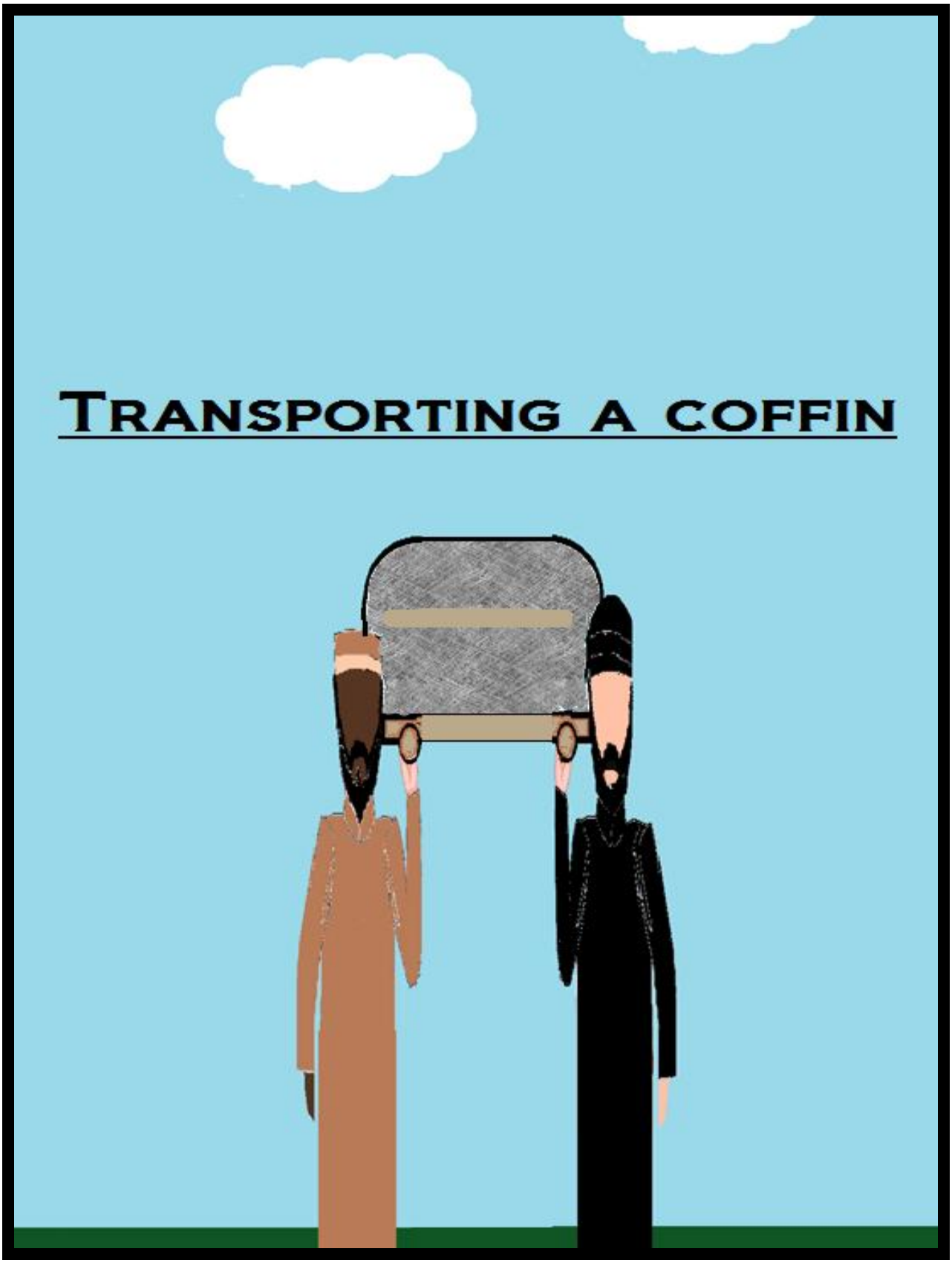
Carrying the bier:

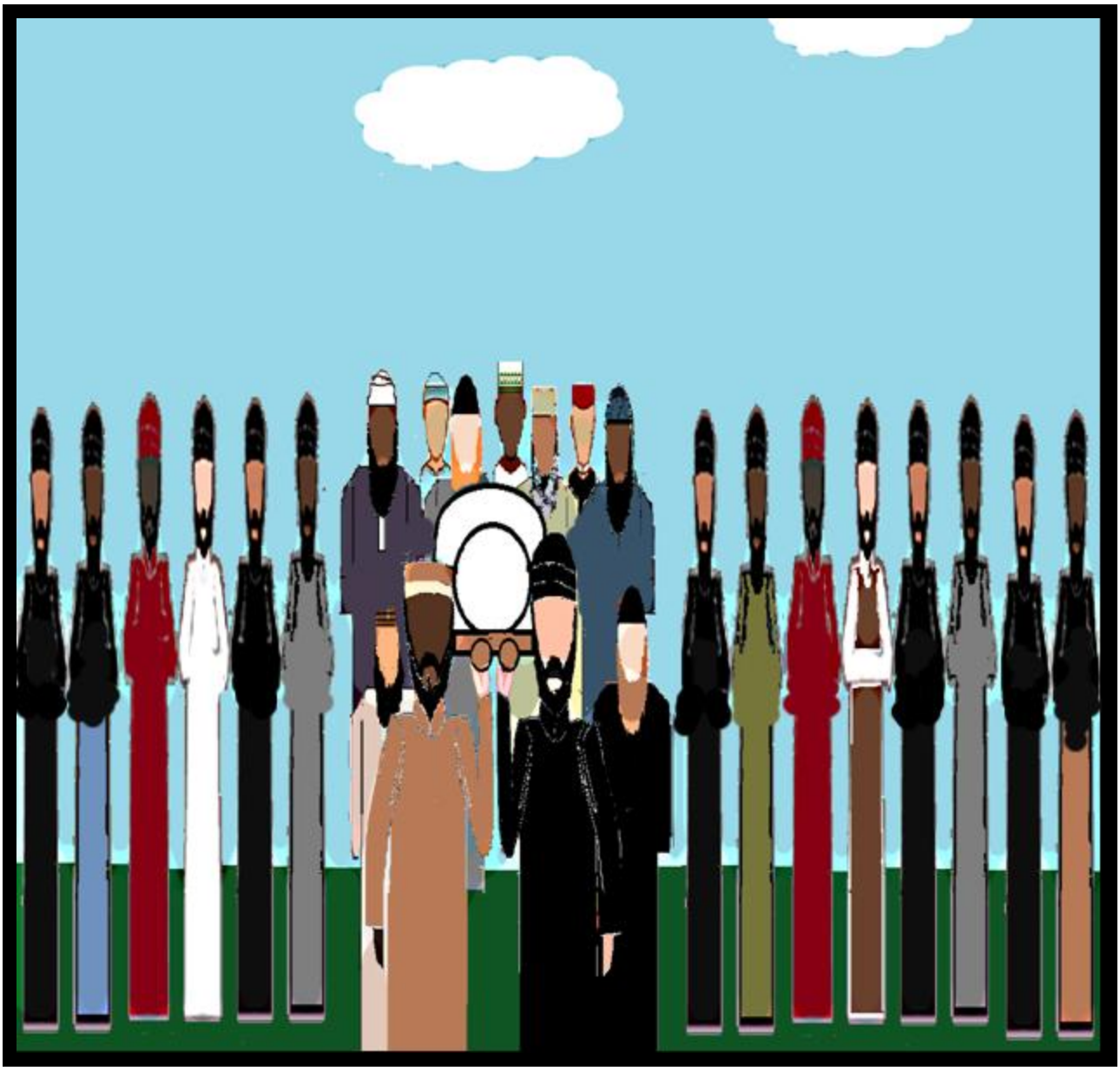
The pallbearers are required to walk quickly to the masjid from the deceased's house or any other location where the body

is kept. Then, after the janaza prayer has been made the pallbearers are required to walk from the masjid to the graveyard for the burial of the deceased. The proof for this practice is a hadith, wherein Nafi related to Malik who related to others that Abu Hurayra reportedly said: **"Make your funerals speedy, for it is only good that you are advancing him towards, or evil that you are taking off your necks."**



Transporting a coffin

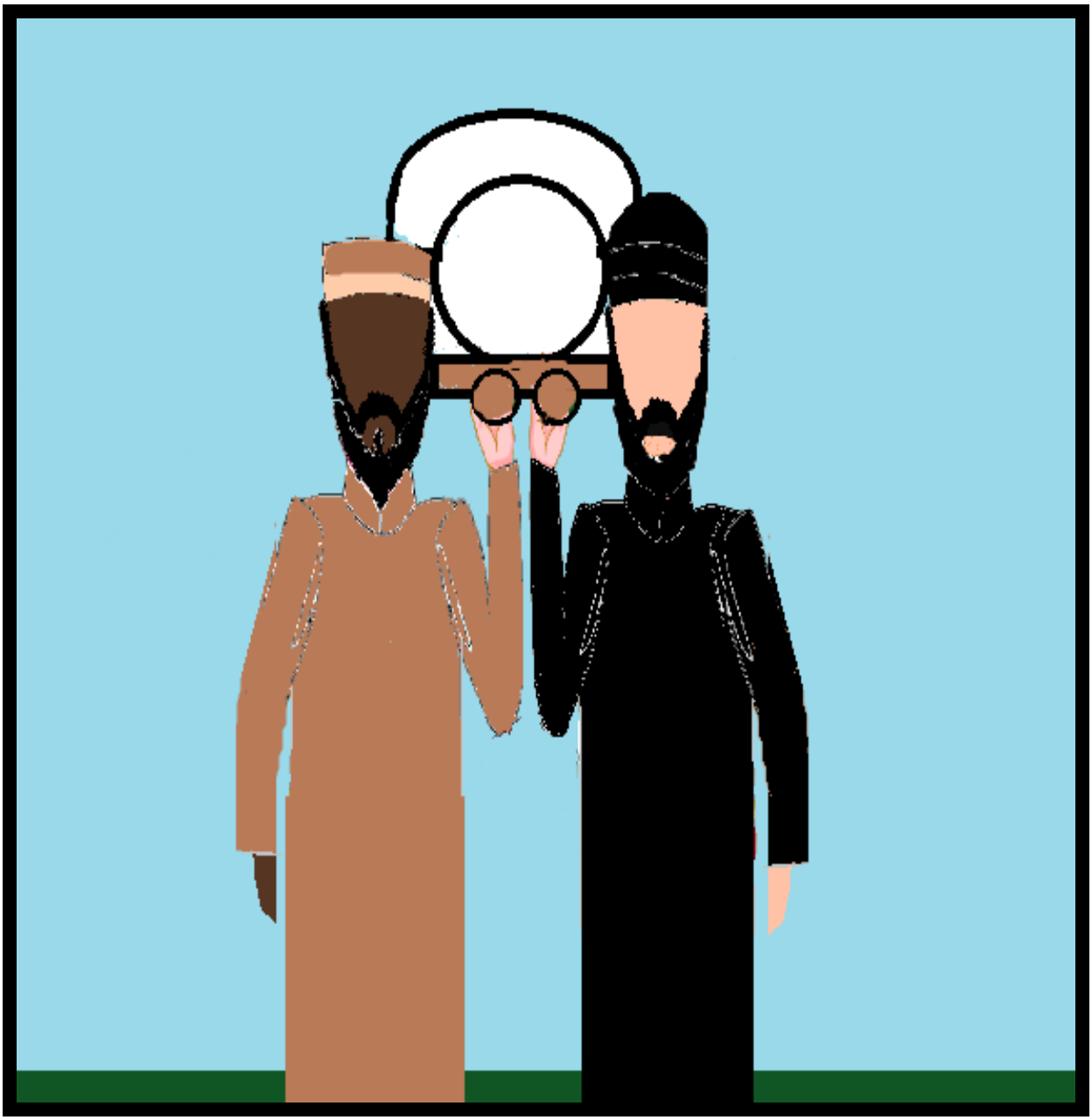




Transporting the Bier:

The bier of the deceased should be carried on one's shoulders to the grave. The evidence for this practice is a hadith collected by Bukhari, narrated by Abu Sa'id Al-Khudri, wherein the Messenger of Allah (P.B.U.H.) reportedly said: "**When**

the funeral is ready and the men carry it on [their shoulders], if the deceased was righteous it will say, 'Present me (hurriedly)'. And if he was not righteous, it will say, 'Woe to me! Where are they taking me?' Its voice is heard by everything except man and if he heard it, he would fall unconscious."



CARRYING THE BIER TO THE GRAVEYARD

Body being carried on a bier without a casket (above)

Body being carried in a casket (above)

IN ANY CASE THE BODY OF THE DECEASED MUST BE SHROUDED AND NOT EMBALMED!

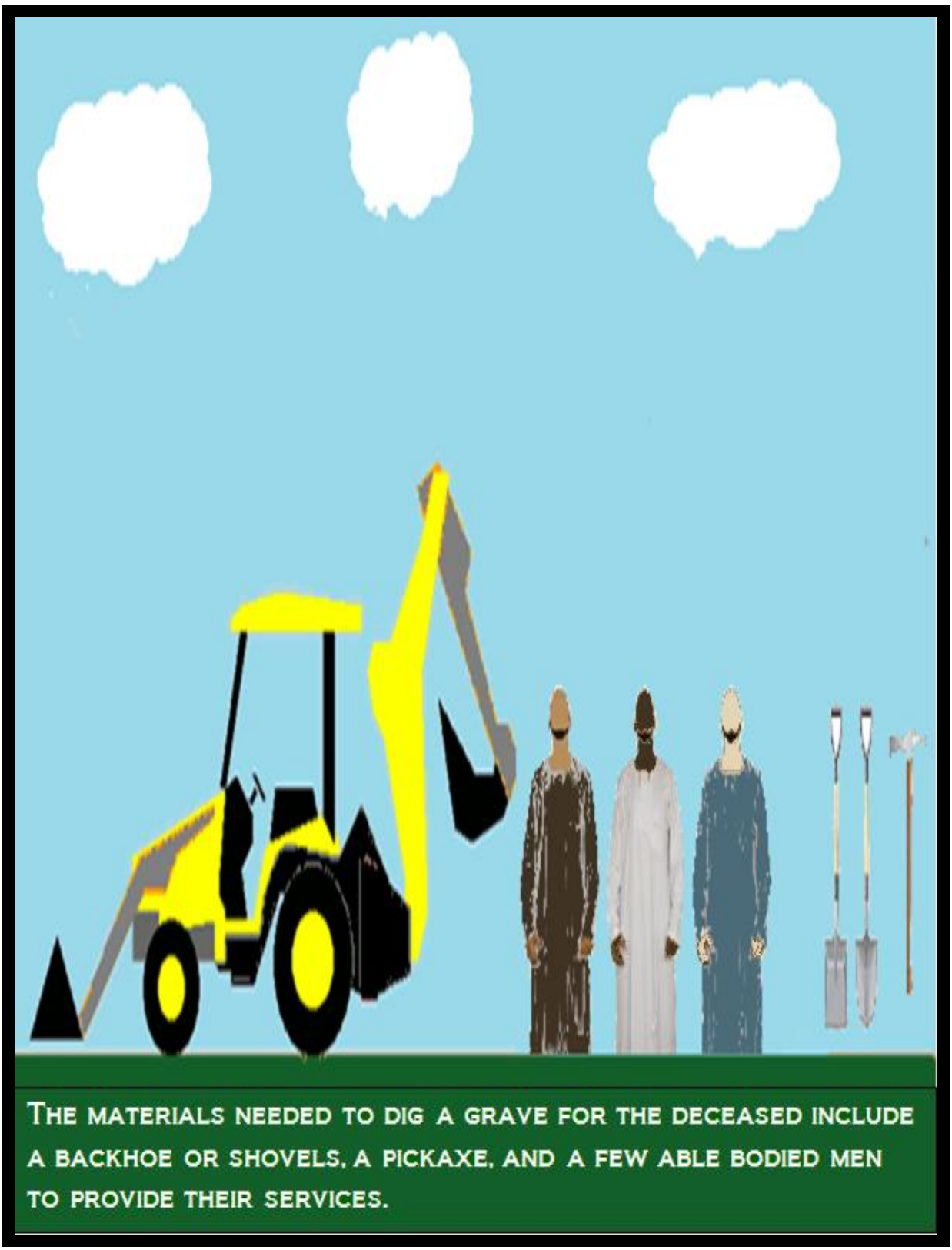
It is also important to note that the transportation of the bier in a hearse is from the extravagant traditions of non-Muslims; which is frowned upon in Islam. Carts which could have been used to transport the deceased existed in the Prophet's (P.B.U.H.) time; however, he instructed the Muslims to walk and carry the bier with their own hands. With this being said, the only instance in which a bier should be transported via a vehicle is when the graveyard is a far distance away; as in the case of a Muslim residing in South Carolina who must travel to another city to arrive at the Muslim cemetery.

BURRYING A DECEASED MUSLIM IN ACCORDANCE WITH ISLAMIC GUIDELINES

ISLAMIC RULING REGARDING BURIAL:

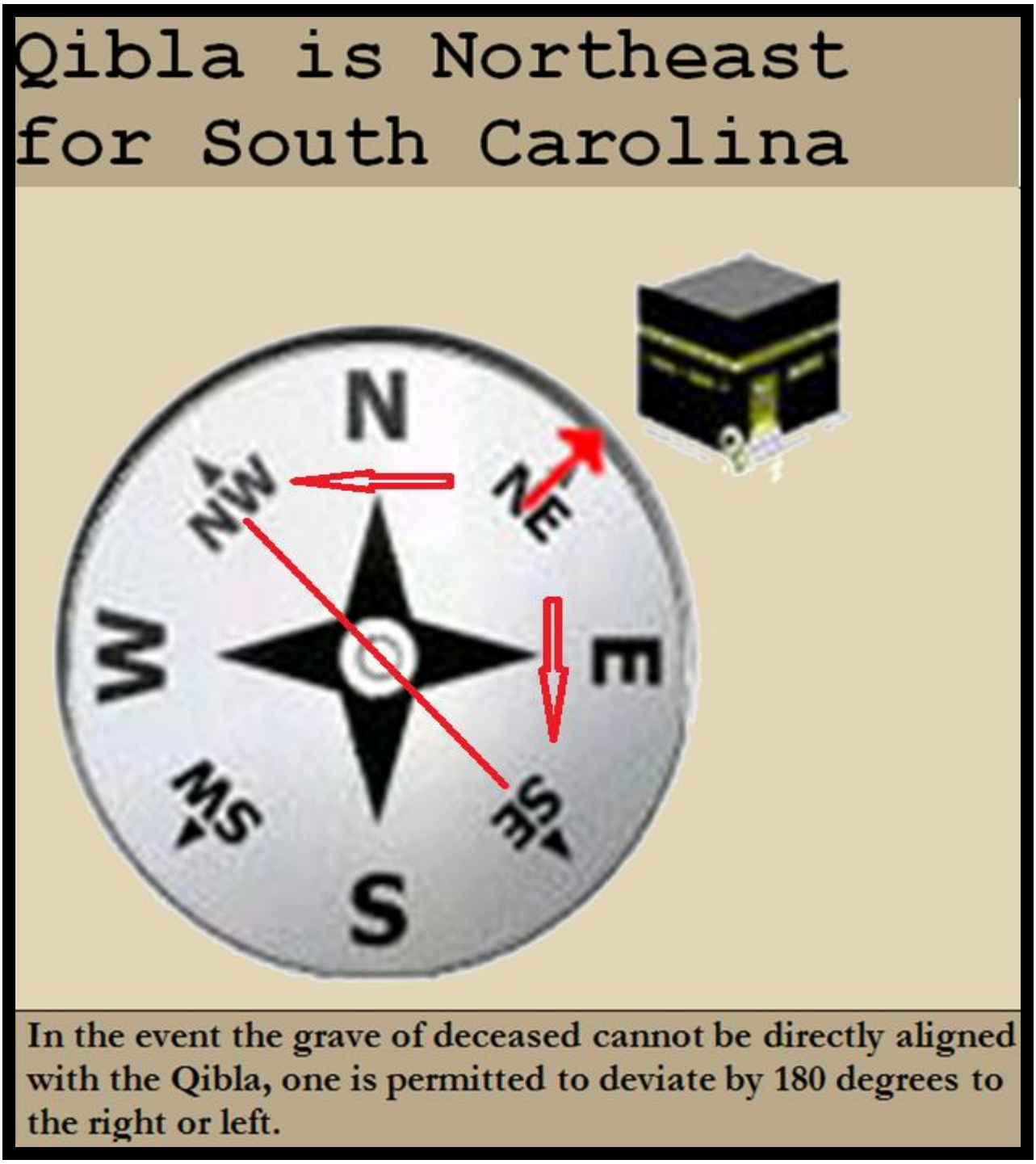
A Muslim should be buried as soon as possible; excluding those prohibited times which are specified in the hadith of Imam Muslim, who reported that the Prophet (P.B.U.H.) said: "**One is strictly prohibited from conducting a burial at night, from sunrise until the sun is fully raised, at the apex of the sun until it passes the meridian, and when the sun pales before sunset until it has fully set.**" Islamic law also requires Muslims to bury those non-Muslims who die in areas under their jurisdiction. Thus, in a Muslim country, a Muslim is obliged to bury a Dhimmi (covenanted non-Muslim living in a Muslim land); preferably in a shaq grave which is evident from the hadith of Ahmad wherein Ibn Abbas reported: "**The Prophet (P.B.U.H.) said: 'Lahd is for us, and digging a pit (regular/shaq grave) is for others.'**" However, Muslims should not be buried beside non-Muslims. Each group should have a separate graveyard. The proof for this regulation is the hadith of Bukhari which declared: "**It was the Prophet's (P.B.U.H.) Sunnah to bury the dead in the graveyard of Madinah, known as al-Baqee.**"

THE MATERIALS NEEDED TO DIG A GRAVE:


THE MATERIALS NEEDED TO DIG A GRAVE FOR THE DECEASED INCLUDE A BACKHOE OR SHOVELS, A PICKAXE, AND A FEW ABLE BODIED MEN TO PROVIDE THEIR SERVICES.

Direction of the Grave:

A grave should be always perpendicular (at a 90 degree angle) to the direction of Qibla.


Qibla is Northeast for South Carolina
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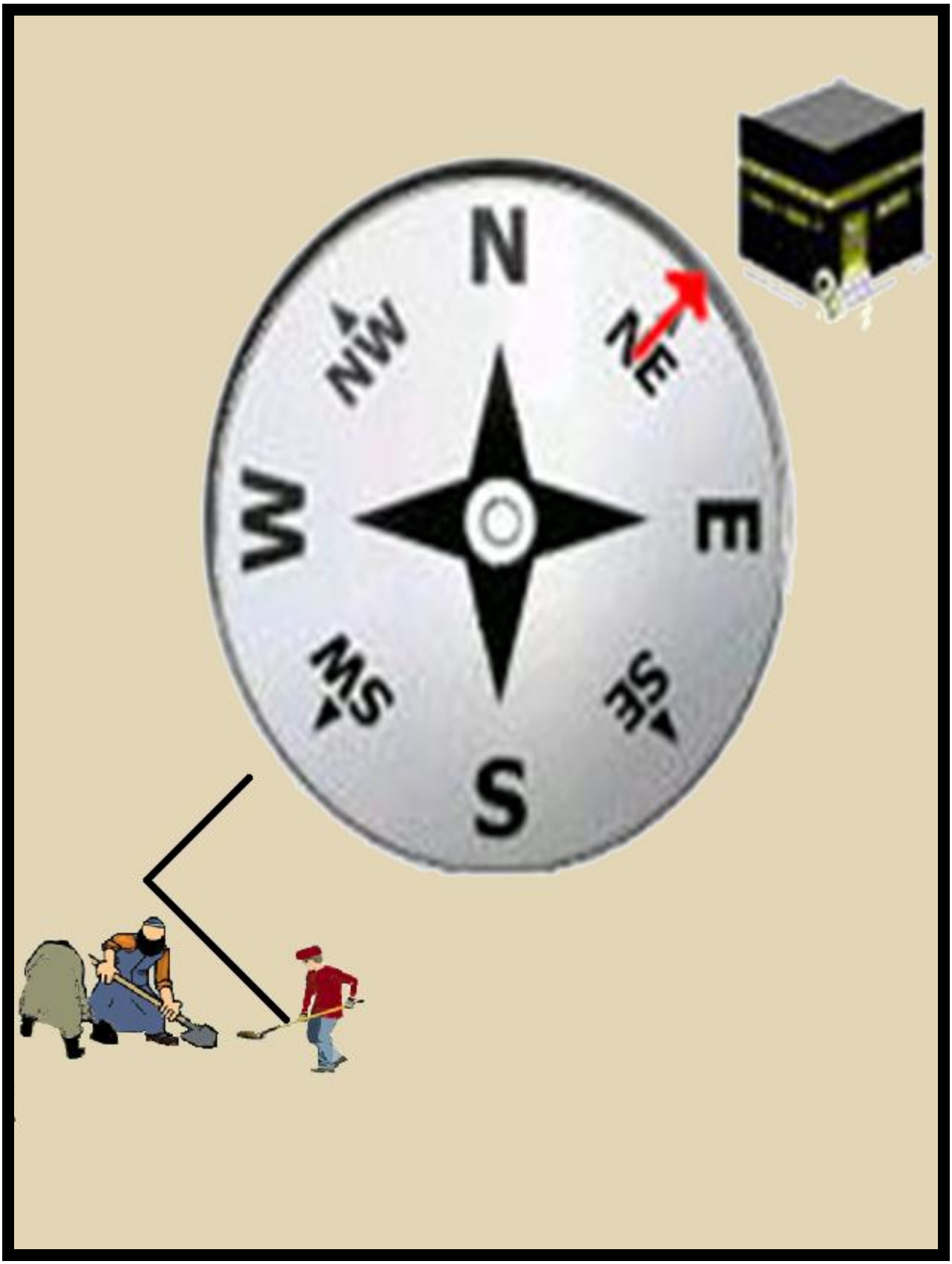
In the event the grave of deceased cannot be directly aligned with the Qibla, one is permitted to deviate by 180 degrees to the right or left.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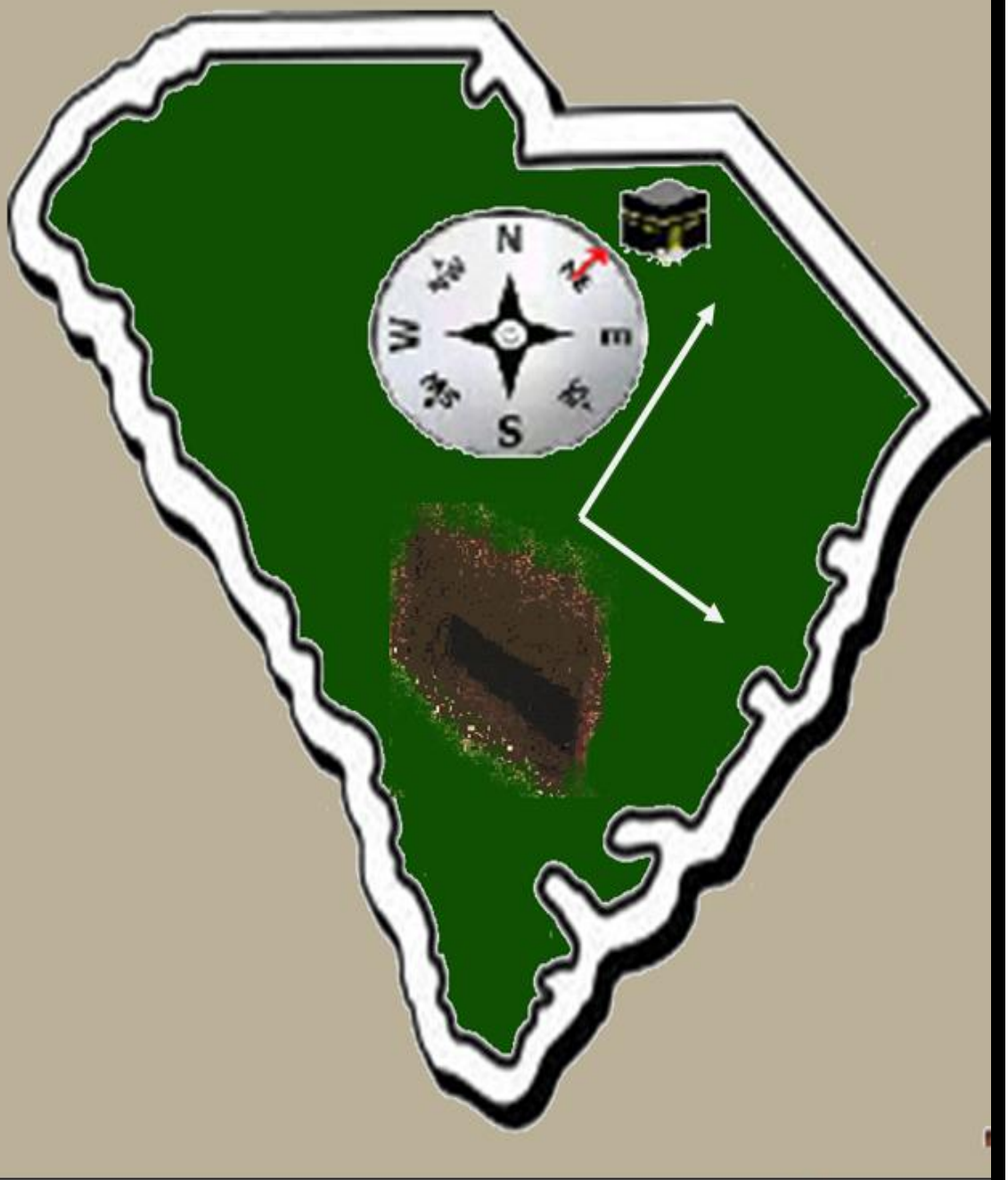


THE GRAVE SHOULD BE DUG PERPENDICULAR (AT A RIGHT ANGLE / 90 DEGREE ANGLE) WITH THE QIBLA, AS SHOWN ABOVE. ONCE POSITIONED INSIDE THE GRAVE ON ITS RIGHT SIDE, THE BODY OF THE DECEASED SHOULD BE TURNED WITH ITS FACE DIRECTED TOWARDS THE QIBLA.

The evidence for digging the grave of the deceased in a manner that will enable them to be positioned on their right side and facing the Qibla is what can be deduced from the statements of the Prophet (P.B.U.H.) regarding the correlation between sleep and death. The evidence for this reasoning is a hadith in the collection of Bukhari which reports: "**Sleeping on the right hand side and facing the Qibla is Sunnah**." Also, in Islamic Verdicts - Volume III - The book of funerals - Rulings Pertaining to Burial, Ash-Shaykh Ibn 'Uthaimin declared, "What is correct is that the deceased should be buried on his right side facing the Qiblah; because, verily the Ka'bah is the Qiblah of the people, both the living and dead. In addition, just as the sleeping person sleeps on his right side, as instructed by the Prophet (P.B.U.H.), likewise the deceased is placed on his right side. Verily, sleep and death share in the fact that each of them is demise (i.e., taking of the soul)."

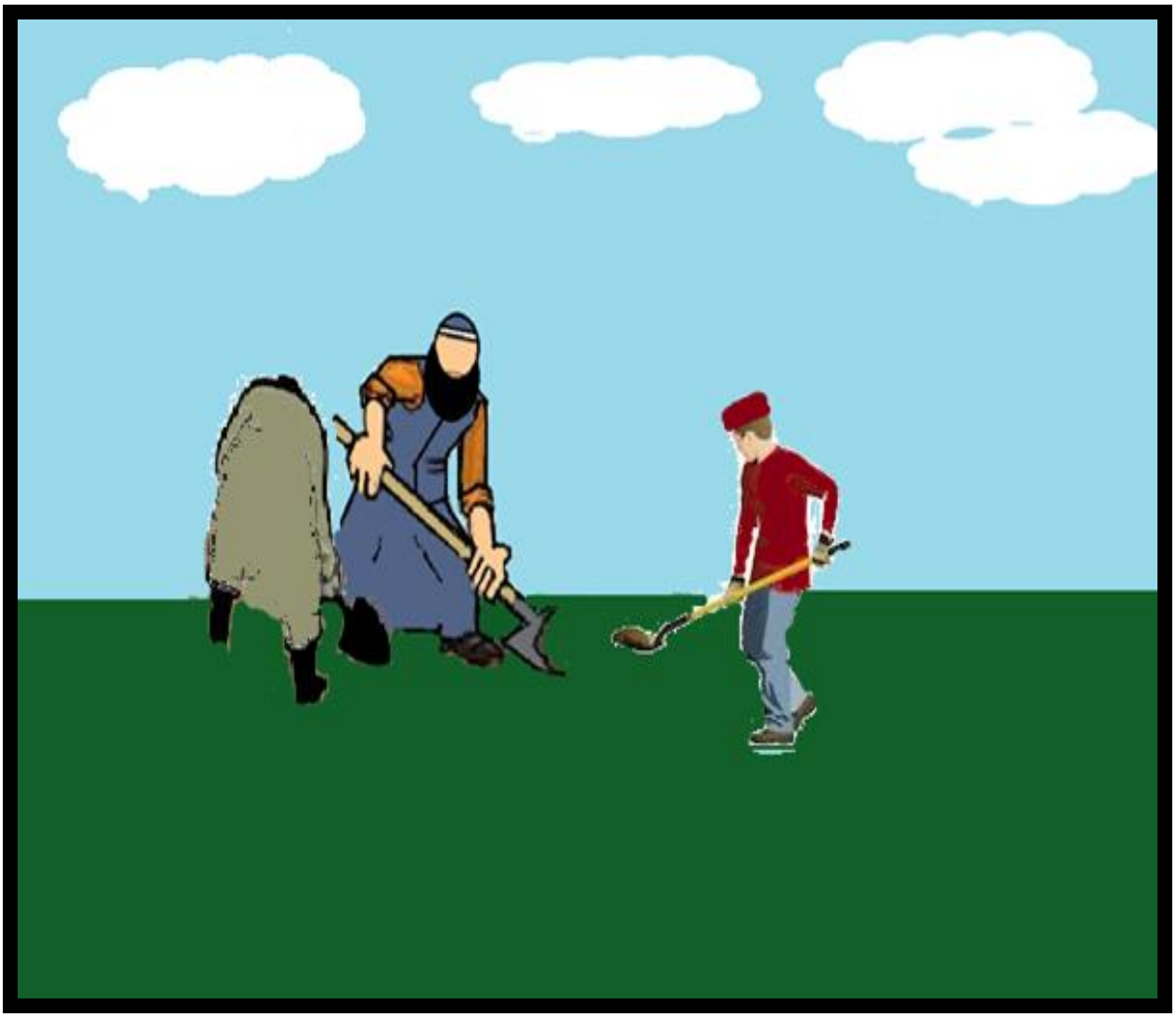
To validate this fact, Ash-Shaykh Ibn 'Uthaimin quotes from the Quran, wherein Allah, the Most High says in Surah Al-Zumar (39:42) which reads: "**Allah takes away the souls at the time of their death, and those (souls) that do not die (He takes them) during their sleep**." Thus, it becomes clear that one's soul leaves their body during sleep just as it does at the time of death; which tafsir Ibn Kathir refers to as the major and minor

deaths. In view of these facts, since the hadith in the collection of Bukhari reports: "**Sleeping on the right hand side and facing the Qibla is Sunnah**;" and Surah Al-Zumar (39:42) reads: "**Allah takes away the souls at the time of their death, and those (souls) that do not die (He takes them) during their sleep**;" one can deduce that the deceased should be positioned in the grave on their right side facing the Qibla. However, if one deviates from this practice, they will not be considered sinful; because, according to Fiqh-us-Sunnah - Volume 4, Page 63, under the heading: Placing a Body in the Grave, Ibn Hazm is quoted as saying: "A body may be placed in the grave in any manner possible, from the direction of the qihlah, or from a direction opposite to it, with its head first, or with its feet first, for there is no explicit instruction regarding this in the texts."

Depth of the Grave:

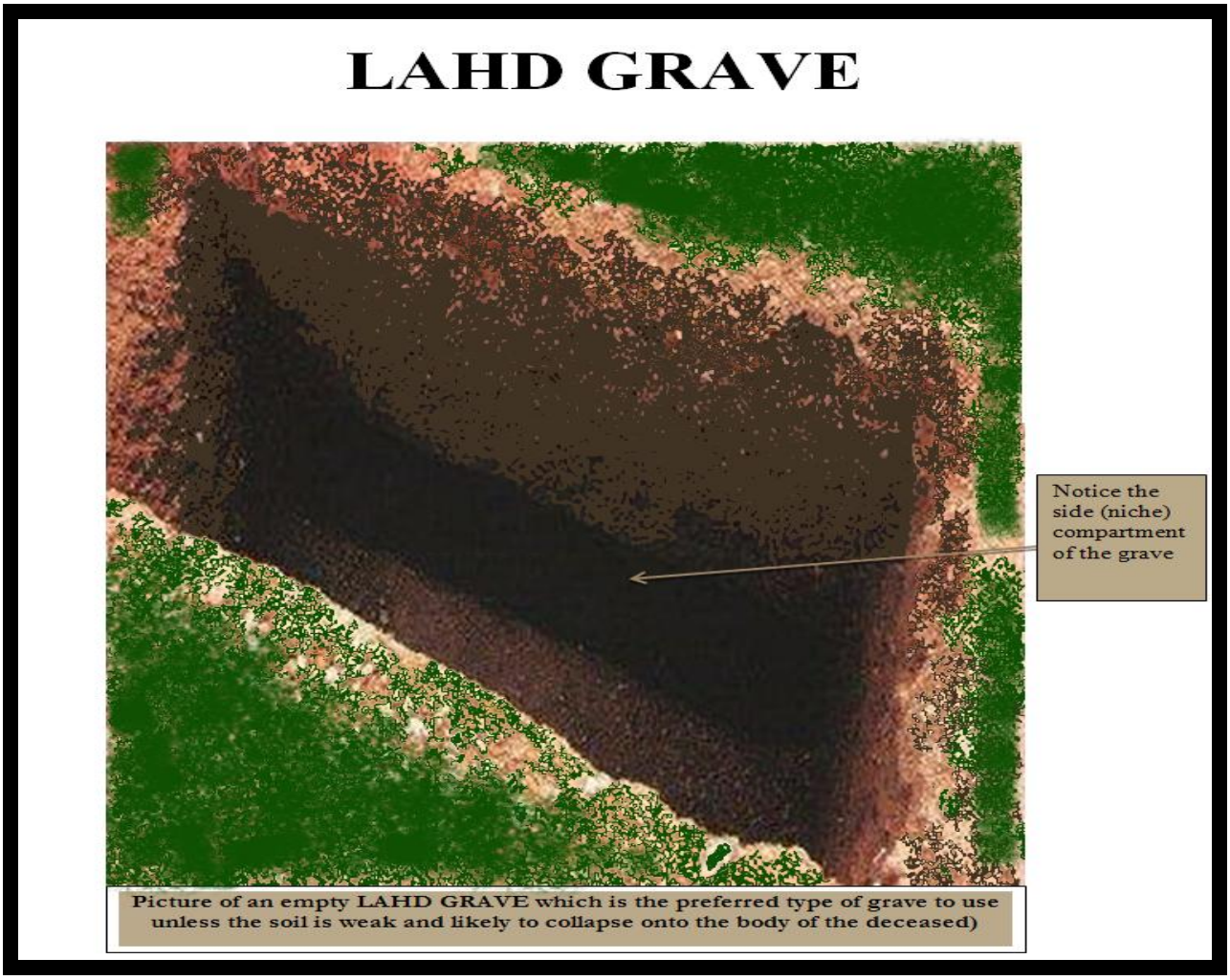
The grave of a Muslim should be dug deep enough to totally conceal the entire body of the deceased from being desecrated. The evidence for this practice is the hadith of Ibn-i-Majah, wherein it was reported: "**The grave of the deceased should be dug deep and wide, and be well-prepared.**" Also, Ibn Abi Shaibah and Ibn Al-Munzhir reportedly said: "Umar said: '**Dig a grave deep enough for a man's height and make it broader.**" It is also important to note that according to Abu Hanifah and Ahmad, "The

grave should be deep enough for half of the average height of a man, and any depth deeper than that is even better." Lastly, Fiqh-us-Sunnah - 4.62A under the heading: Digging a Deep Grave is Desirable, states: "The purpose of burial is to hide the body in a pit in order to prevent its stench from fouling the atmosphere, and to save it from being eaten by various beasts and birds. If these conditions are met and this purpose is served, then one has carried out one's responsibility."

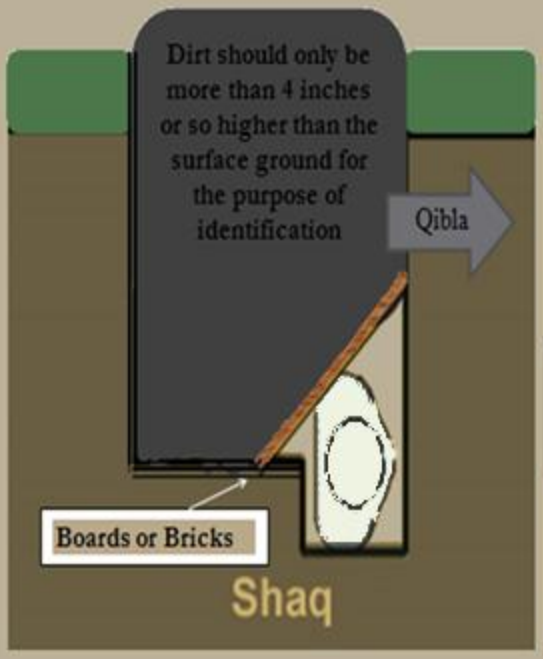


Shape of the Grave:

According to the hadith of Ibn-i-Majah, **"The grave of the deceased should be dug straight down (shaq) with a burial chamber in the middle or with a niche (lahd) to create the burial chamber on the side."** However, in both cases, a burial chamber is created in the grave and sealed with wood or bricks of unbaked clay. Both methods were practiced in the time of the Prophet (P.B.U.H.). However, the Messenger of Allah (P.B.U.H.) favored the lahd style grave.


LAHD GRAVE
Notice the side (niche) compartment of the grave
Picture of an empty LAHD GRAVE which is the preferred type of grave to use unless the soil is weak and likely to collapse onto the body of the deceased)

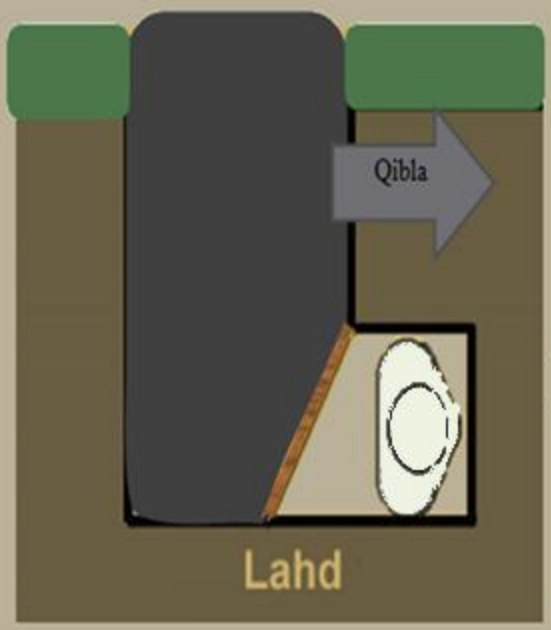
SHAQ TYPE GRAVE


Dirt should only be more than 4 inches or so higher than the surface ground for the purpose of identification
Qibla
Boards or Bricks
Shaq

The body of the deceased should be carried and inserted into the SHAQ or LAHD grave from its middle section, foot first, on its right-side. Those who carry the body into the grave should say: Bismillah wa ala millati rasulillah, (In the name of Allah and in the faith of the Messenger of Allah).

Those who put the deceased in the grave should not have had sexual intercourse with their wives the night before and should be in a state of purity.

LAHD TYPE GRAVE



The deceased's body should be placed close to the wall with its back supported by sand or brick so that the body will not fall backward. Also, a layer of either bricks or wood such as boards or thick ply-board should be placed above the body as shown in the pictures to the left, so that no soil will fall directly on the body of the deceased.

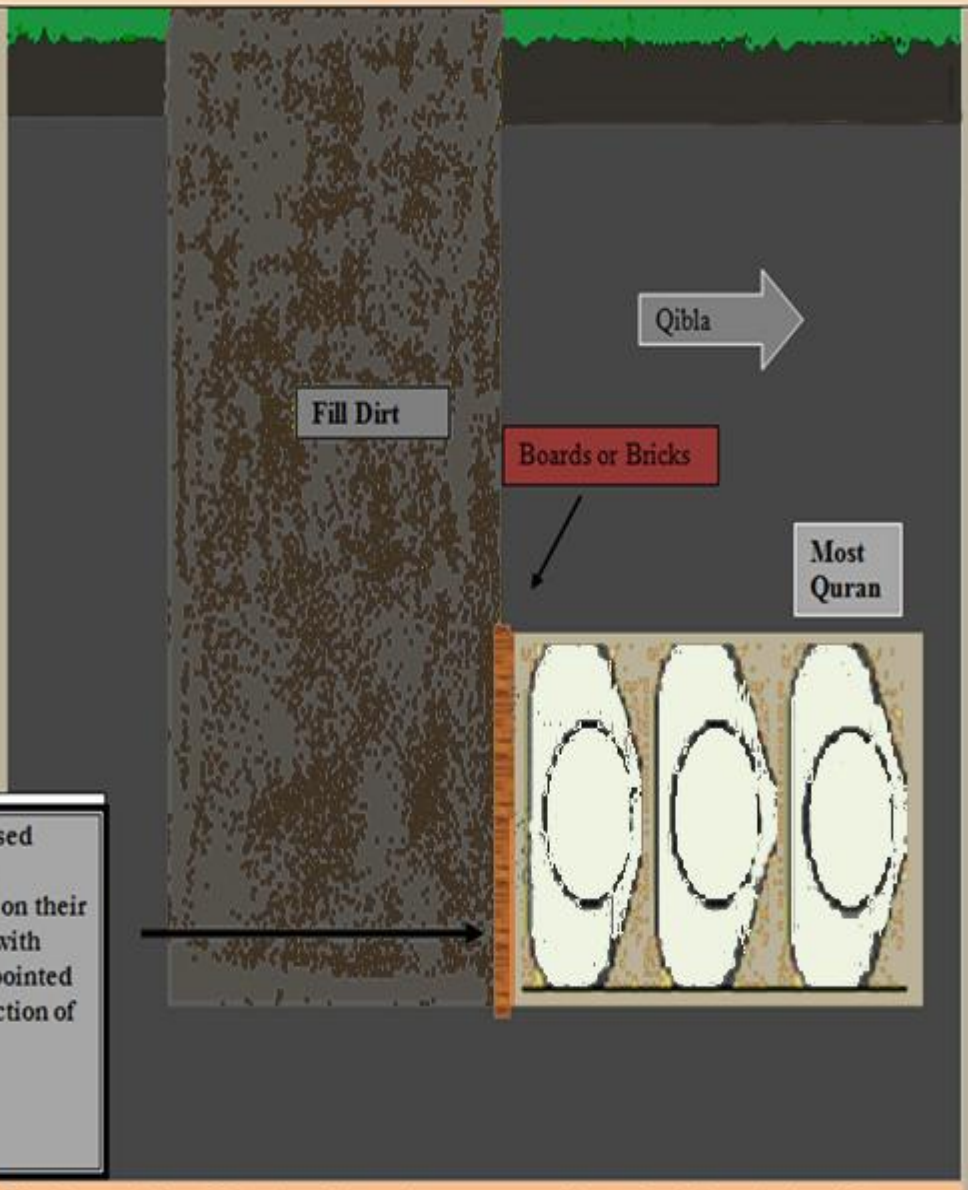
If South Carolina county guidelines require the deceased to be buried in a casket the use of bricks or wood are not required to shield the body of the deceased from soil falling onto it.

Allowable number of bodies in a grave:

According to a hadith collected by Bukhari, **two or more bodies may be buried in the same grave**. Further, a hadith collected by Tirmidhi that was narrated by Hisham ibn Amer reports: "**We complained to the Prophet (P.B.U.H.) on the day of the battle of Uhud, saying: 'O Allah's Messenger (P.B.U.H.)! Digging a separate grave for everybody is a very hard job.' The Prophet (P.B.U.H.) said: 'Dig, dig deeper, dig well, and bury two or three bodies in each grave.' The Companions asked him: 'Who should be put in the graves first?' The Prophet (P.B.U.H.) said: 'Put those most learned in the Quran first.' My father, the narrator added, was the third of the three who were put in one grave**." In view of the above mentioned ahadith, it is extremely clear that it is totally acceptable for one performing a burial to insert multiple bodies into a single grave. This ruling is extremely advantageous in that, in the event that a large number of Muslims were to die, such as from a natural calamity, plague, etc.; or even if one's family happened to have many members die at once from an accident, during austere conditions such as being in the middle of nowhere, one could ease their burden by simply burying more than one of their deceased family members or friends, etc., into a single grave; with slight modifications made to accommodate the number of bodies in question.

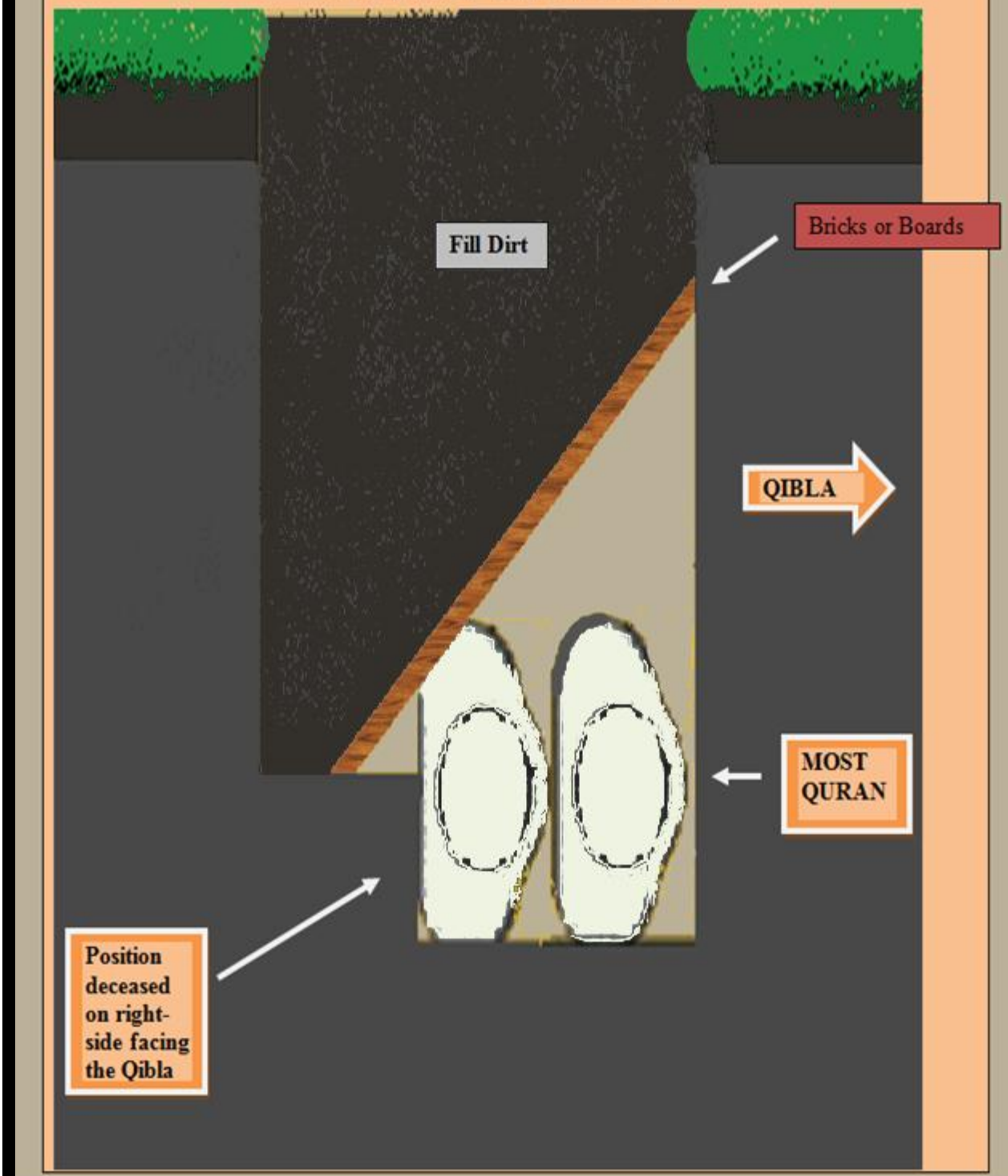
Qibla is Northeast for South Carolina

LAHD GRAVE FOR MORE THAN ONE PERSON


Qibla
Fill Dirt
Boards or Bricks
Most Quran
The deceased should be positioned on their right-side with their face pointed in the direction of the Qibla

The deceased should be placed into the grave according to their knowledge of the Quran. The deceased Muslim that was most knowledgeable about the Quran should be entered into the grave first; followed by the next most knowledgeable, and so on.

SHAQ GRAVE FOR MORE THAN ONE PERSON



Placing the body of the deceased into a grave:

As a rule, only men are responsible for placing the body of the deceased into a grave. Even if the deceased was a woman, men are solely responsible for this task. The reasoning is that the process requires a certain amount of strength, and men are generally stronger than women. Due to this fact, it has been the custom among the Muslims of old until today to have the male members of the society place the body of the deceased into the grave. With this being said, when the deceased is not inside a casket, the shrouded body of the deceased should be removed from the bier and gently lowered into the grave, foot first by the two or more approved persons. The body is then received by two or more persons standing at key places inside of the grave whom are responsible for placing the deceased in the lahd or shaq niche and ensuring that the body is positioned in the direction of the Qibla. This practice is based on the hadith reported by Abu Dawud, wherein: "**Abdallah ibn Zaid placed a body with its feet first in the grave and reportedly said, this is sunnah**." However, in instances where a casket is used either because of county burial codes or other reasons, it should be lowered into the grave in a manner that would not result in it being upended; i.e., placed in the grave in any manner possible that is easy for those conducting the burial service. Nevertheless, to reiterate, failing to comply with any of the above mentioned

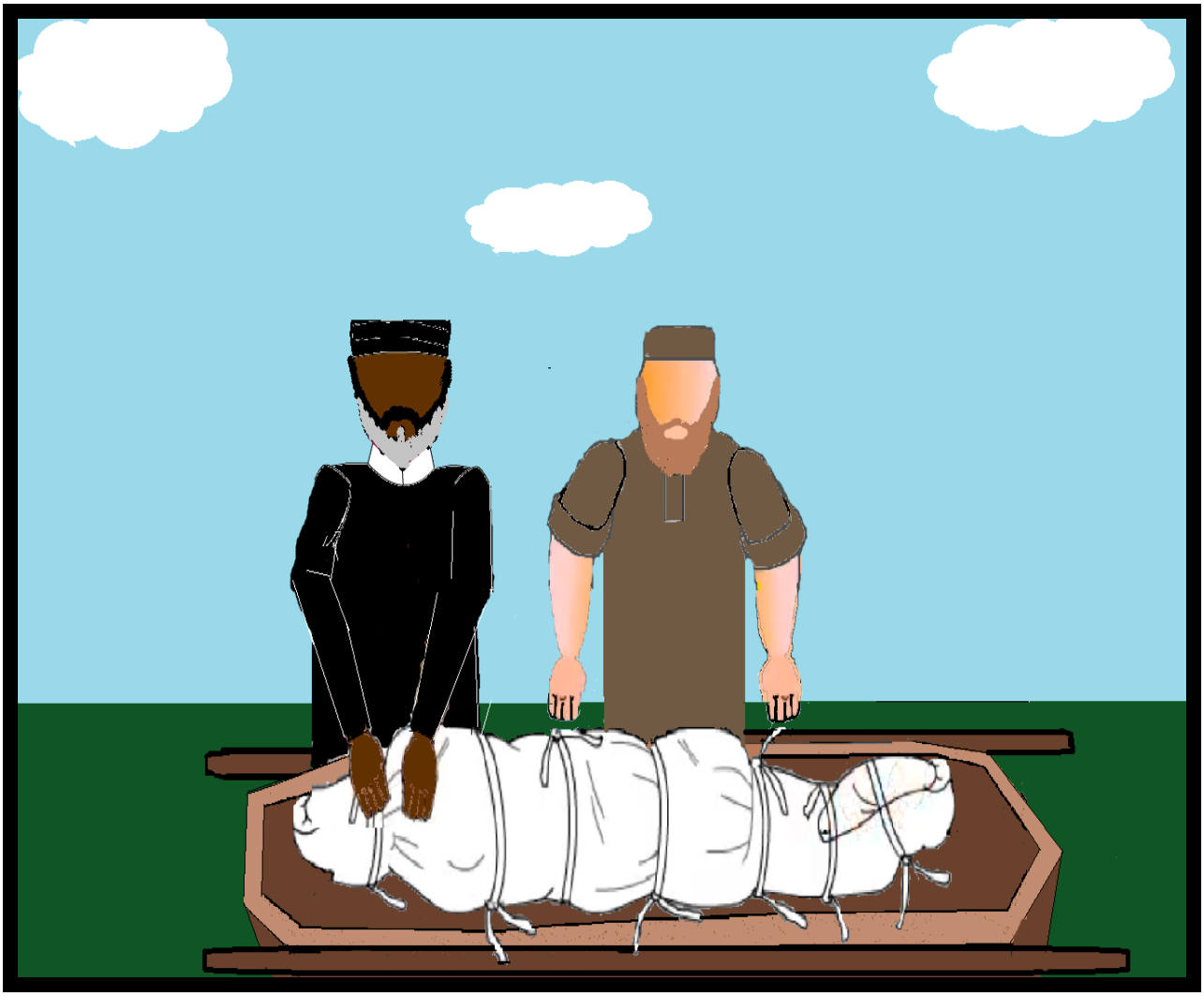
practices does not make one sinful; because, as Ibn Hazm reportedly said: "A body may be placed in the grave in any manner possible, from the direction of the Qibla, or from a direction opposite to it, with its head first, or with its feet first (if the task is not easy); for there is no explicit instruction (regarding inserting the deceased into the grave) in the texts."

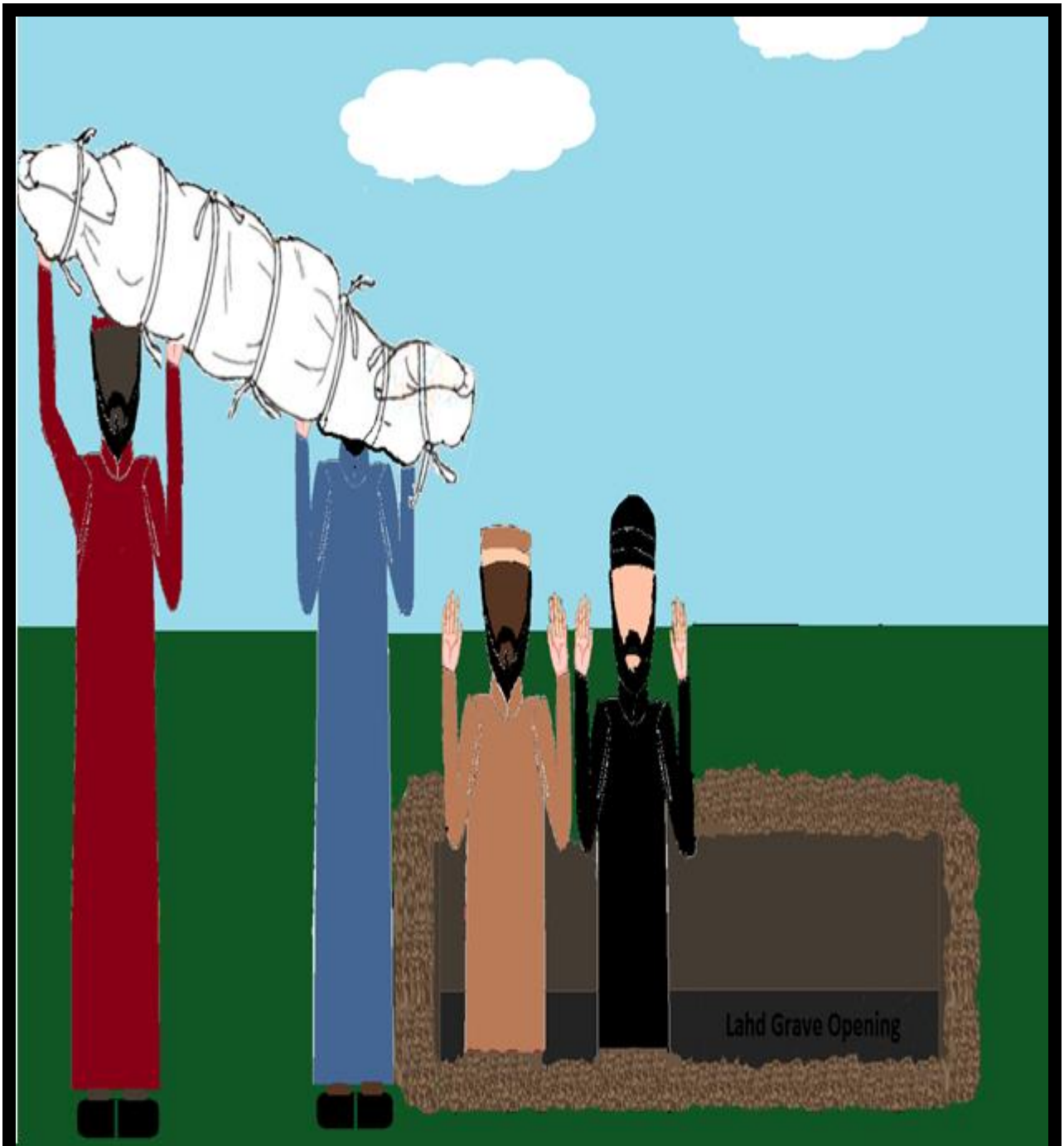
The burial rights of close relatives:

The blood relatives of the deceased have more right to place the body inside of the grave. This ruling is based on the general meaning of Surah Al-Anfal (8:75) which reads: **"Blood relatives have more right to one another in Allah's scripture."** Moreover, a husband is even permitted to place his deceased wife in the grave on condition that he did not have sexual relations with her the night prior to her death. The evidence for this condition is found in a hadith in the collection of Bukhari, wherein Anas Ibn Malik related: **"During the burial of the daughter of the Prophet (P.B.U.H.), The Messenger of Allah (P.B.U.H.) was sitting, and tears were coming out from his eyes. He (P.B.U.H.) then asked us: 'Who did not have sexual intercourse with his wife last night?' Abu Talha answered: 'I,' then the Messenger of Allah (P.B.U.H.) said to him: 'You get down in the grave and lay her down.'"**

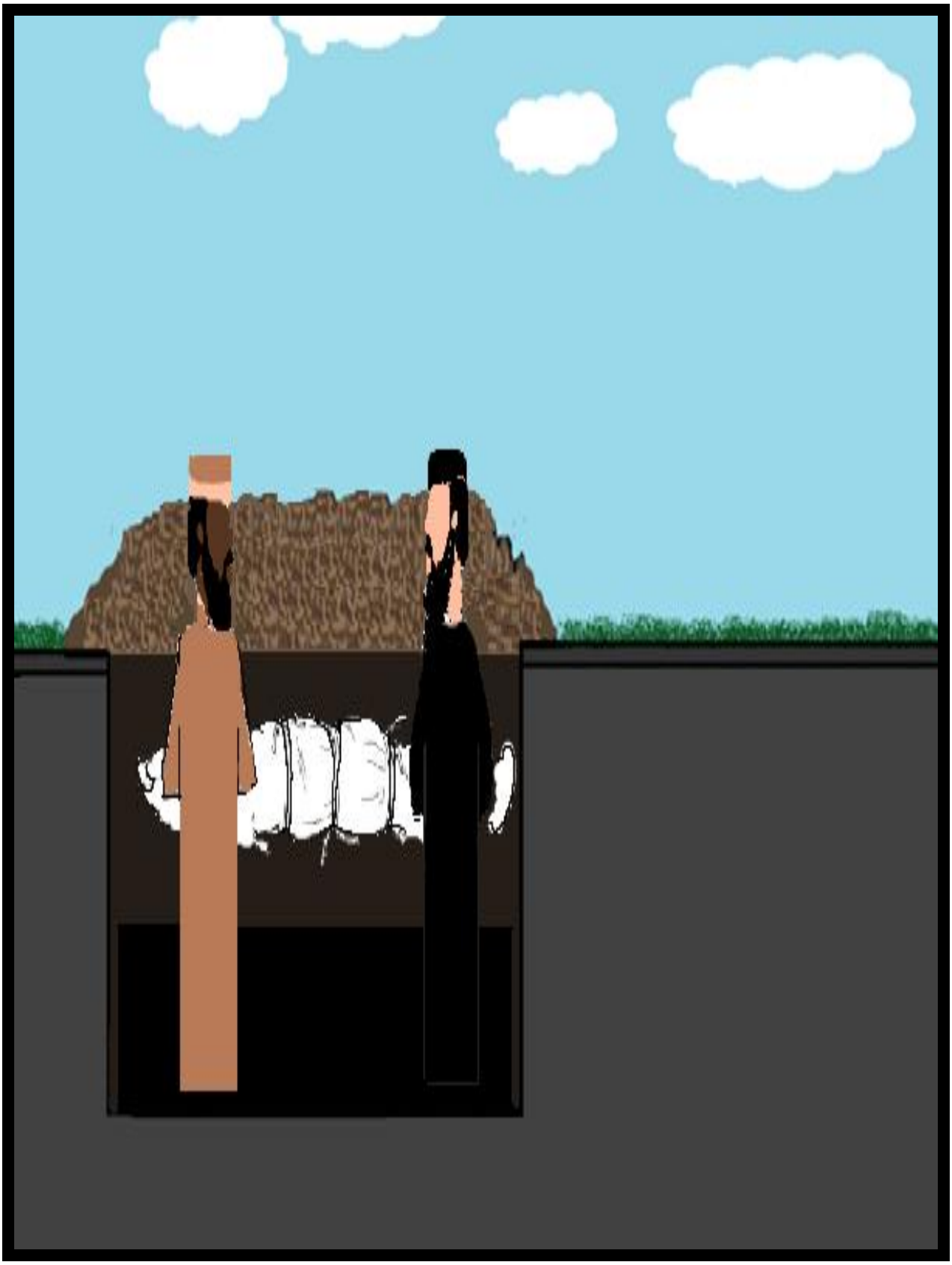
Inserting the deceased into the grave feet first:

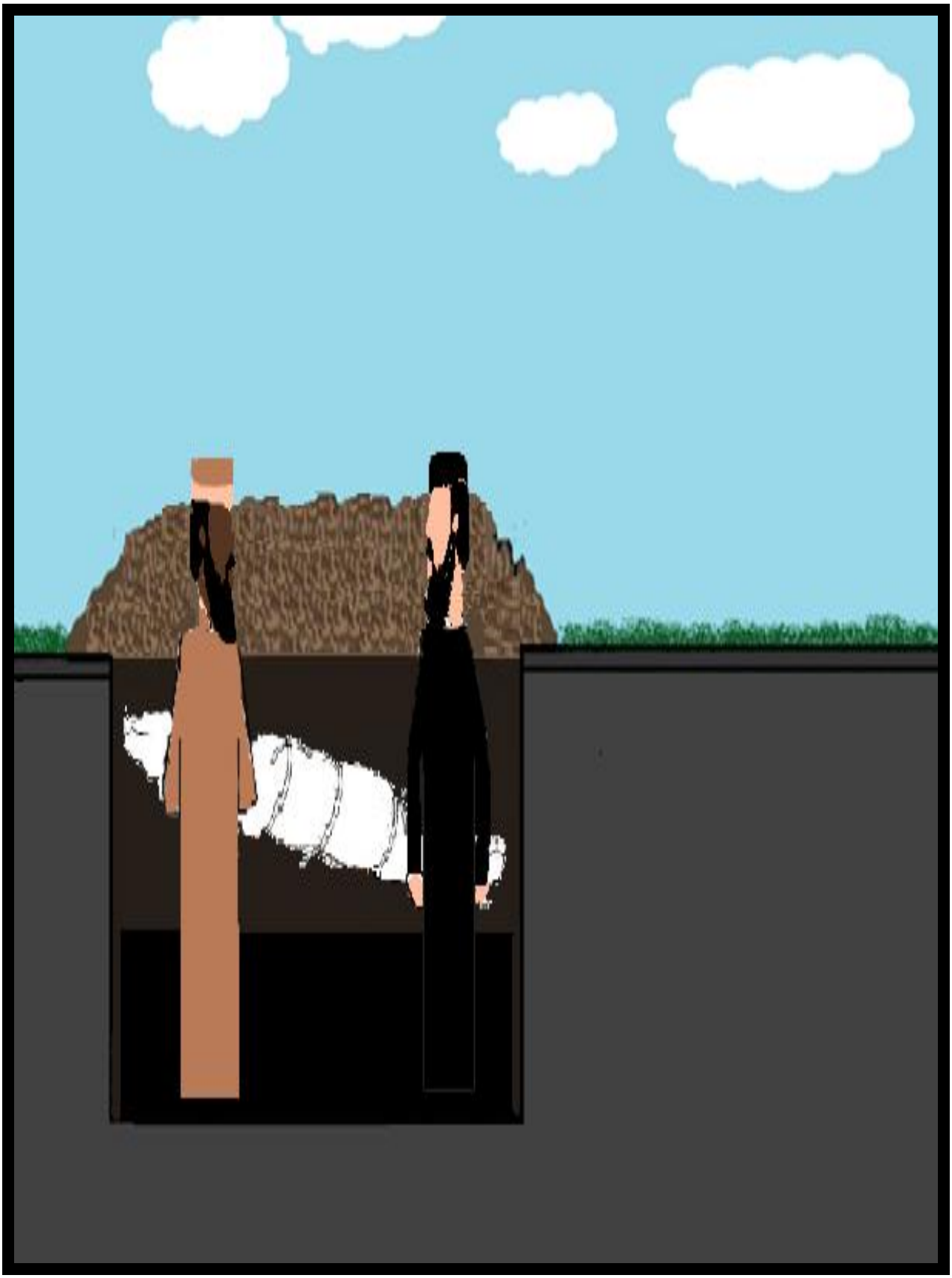
According to the sunnah of the Prophet (P.B.U.H.) it is preferable that the body of the deceased be placed in the niche of the grave feet first. The proof for this is a hadith collected by Abu Dawud, wherein: "**Abdallah ibn Zaid placed a body with its feet first in the grave and said, 'This is sunnah**.'"

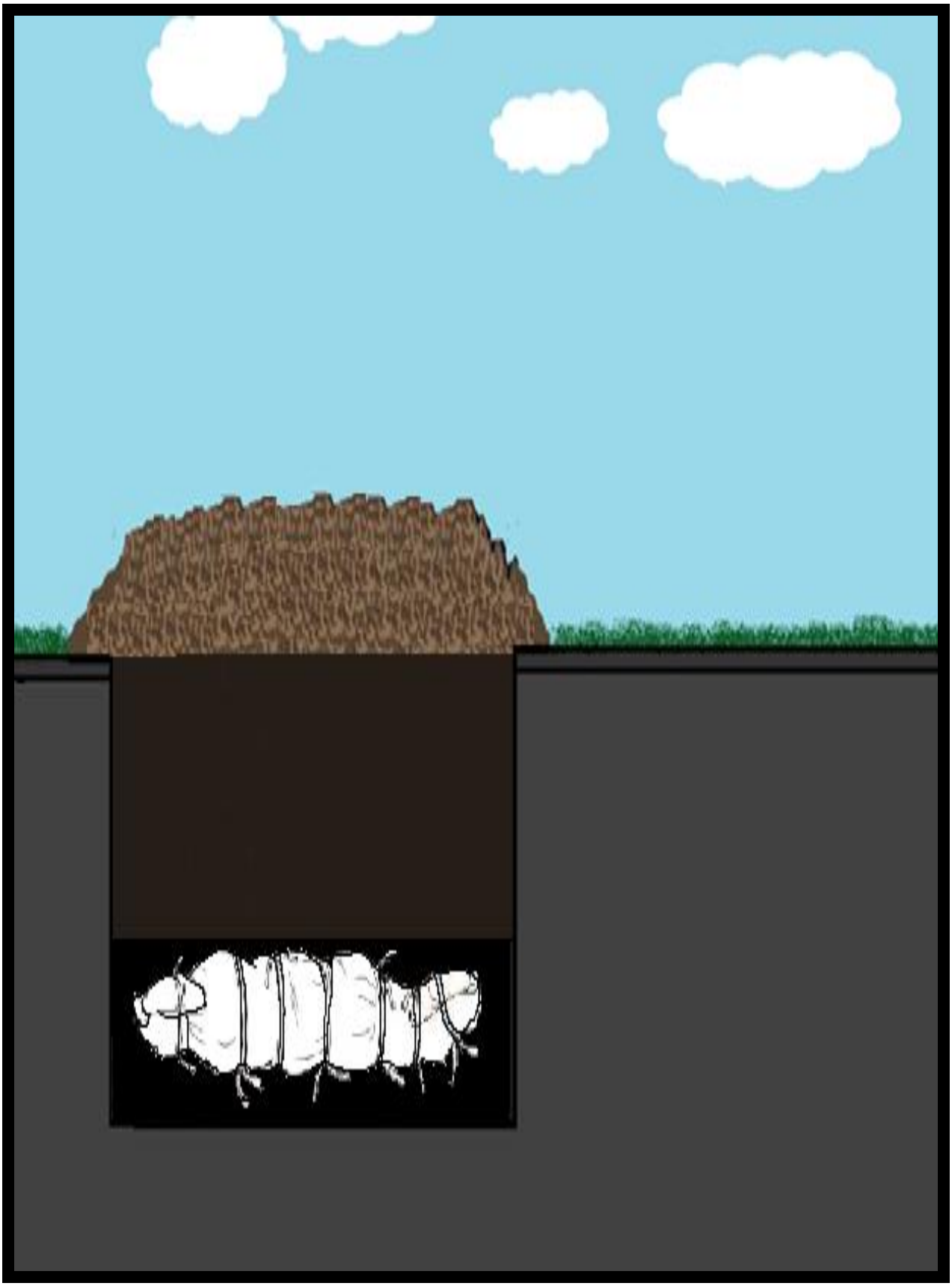




Those who put the deceased in the grave should not have had sexual intercourse with their wives the night before; because, in a hadith collected by Bukhari, narrated by Anas Ibn Malik who related: "During the burial of the daughter of Prophet Muhammad (P.B.U.H.), he was sitting with tears coming out from his eyes. He then asked us: "Who did not have sexual intercourse with his wife last night?" Abu Talha answered, 'I.' Then Prophet Muhammad (P.B.U.H) said to him:" You get down in the grave and lay her down.'"



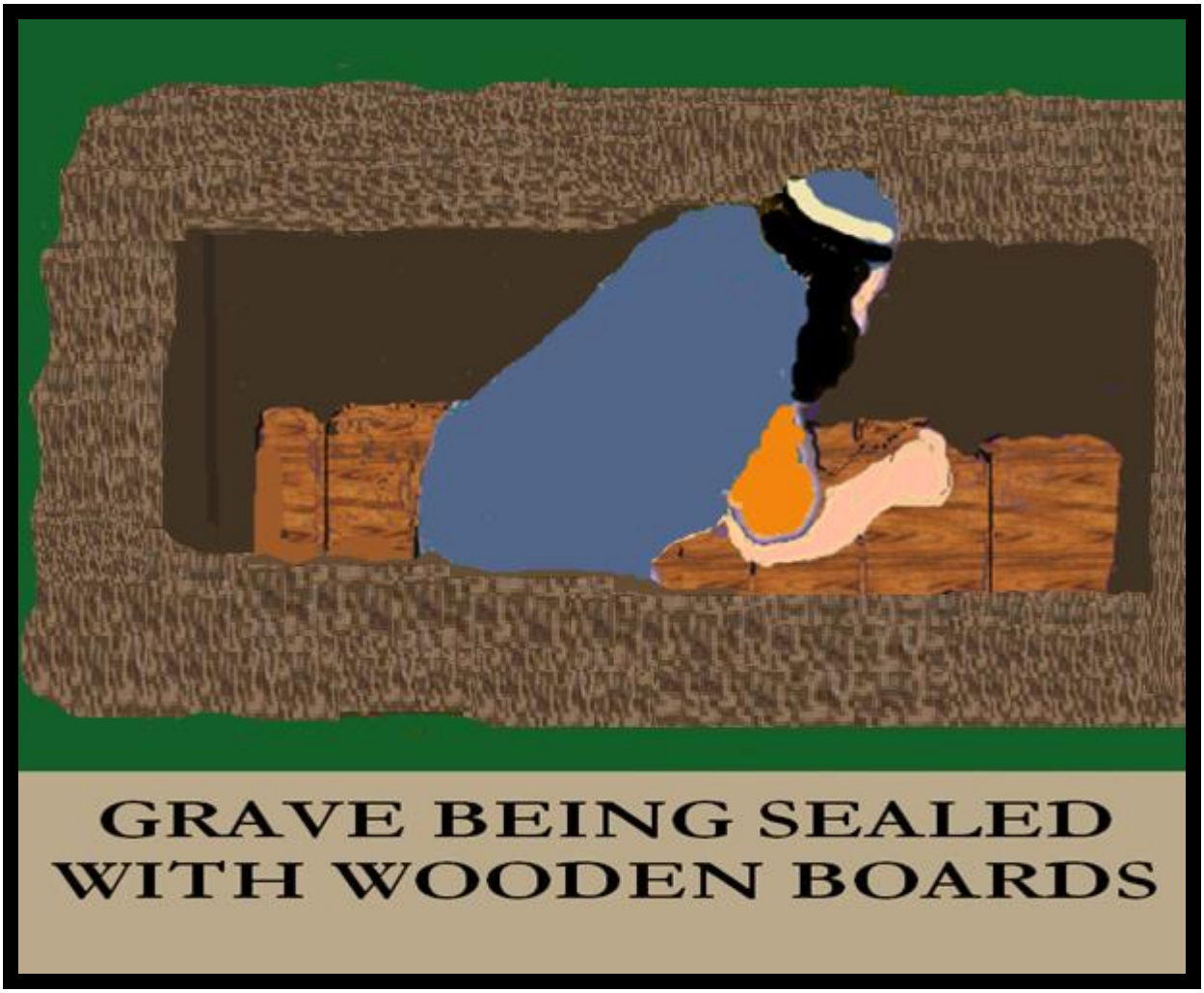




USING UNRAVELLED TURBANS OR ROPE TO LOWER THE DECEASED INTO THE GRAVE IS ALSO OK PROVIDED THEY ARE STRONG ENOUGH TO SUPPORT THE WEIGHT OF THE DECEASED

On the right-side facing the Qibla:

The body of the deceased should be placed in the grave on its right-side, with its face pointed in the direction of the Qibla (Makkah); which is Southeast for South Carolina residents. Also, those responsible for placing the deceased in the grave should at this point, undo the tie on the head and feet of the body. Lastly, if the body of the deceased is enclosed inside a coffin, the lahd or shaq grave will not require the use of bricks or other materials to seal the chamber.



Make duah for the deceased:

The individuals responsible for placing the body of the deceased inside its grave should make duah on its behalf. This practice is based on the sunnah of the Messenger of Allah (P.B.U.H.), as recorded in a hadith by Ibn Majah, wherein Ibn Umar reportedly said: "**Whenever the Messenger of Allah (P.B.U.H.) placed a dead person in his grave, He (P.B.U.H.) would say, 'In the name of Allah, and according to the way (Sunnah) of the Messenger of Allah (P.B.U.H.).'"**

Throwing Dirt on the Grave:

After the body of the deceased has been placed in the grave, it is desirable for everyone who attends the burial of their fellow Muslim to throw three double-handfuls (mudd sized) of dirt into the grave near their head to assist with filling the hole. This fact is evident from the hadith of Ibn Majah wherein Abu Hurayrah reported: "**Allah's Messenger (P.B.U.H.) once prayed over a Janaza, and then (after burial) he went toward the dead person and threw three handfuls (of soil) in the grave, on the side of his head.**"

It is important to note that according to Abu Hanifah, and Ash-Shafi'i, the righteous shall say during the first throw: "From the earth, Allah created you." In the second throw, they shall say: "And into the earth, shall Allah return you." And in

the third throw, they shall say: "And from it shall Allah bring you out once again." (The original Arabic text is in the Quran in Surah Ta Ha 20:55 which reads: "**Minha khalaqnakum wafeehanuAAeedukum waminha nukhrijukum taratan okhra**") This practice is based on a hadith wherein Allah's Messenger (P.B.U.H.), allegedly said this when his daughter, Umm al-Kulthum was laid in her grave. However, Ahmad is of the opinion that: "Nothing is required to be said while throwing handfuls of soil over the grave because the hadith that mentions this is classified as weak. Nevertheless, following the third throw, one should say: 'Bismillah, Wa Ala Millati Rasoolillah' or 'In the Name of Allah and on the way (creed) of His prophet.'" The proof for this practice is the hadith of Abu Dawud wherein it is reported: "**Ibn Umar reported that when a body was placed in the grave, the Messenger of Allah (P.B.U.H.), used to say: 'Bismillah wa 'ala sunnat rasulillah' (In the name of Allah and in accordance with the tradition of Allah's Messenger or the practice of Allah's Messenger).'"**

Burial at sea:

According to Fiqh-us-Sunnah, Volume 4:Burial, Page 74: Burial at Sea A burial at sea is preferable in instances wherein the body of the deceased might be desecrated by mutilation, being stripped naked, falling into the hands of pagans, etc. The

body of the deceased should be washed, shrouded, have salatul-janaza offered for it, then tied with a heavy weight and placed into the water.

AFTER THE BURIAL

At the completion of the burial it is desirable that those who are in attendance should ask forgiveness and supplicate for the deceased. The proof for this practice is the hadith of Ibn Majah wherein the Messenger of Allah (P.B.U.H.) reportedly said: **"Ask forgiveness for your brother and ask Allah to keep him firm; since he is being questioned now."**

Capping of the grave of the deceased with fill dirt:

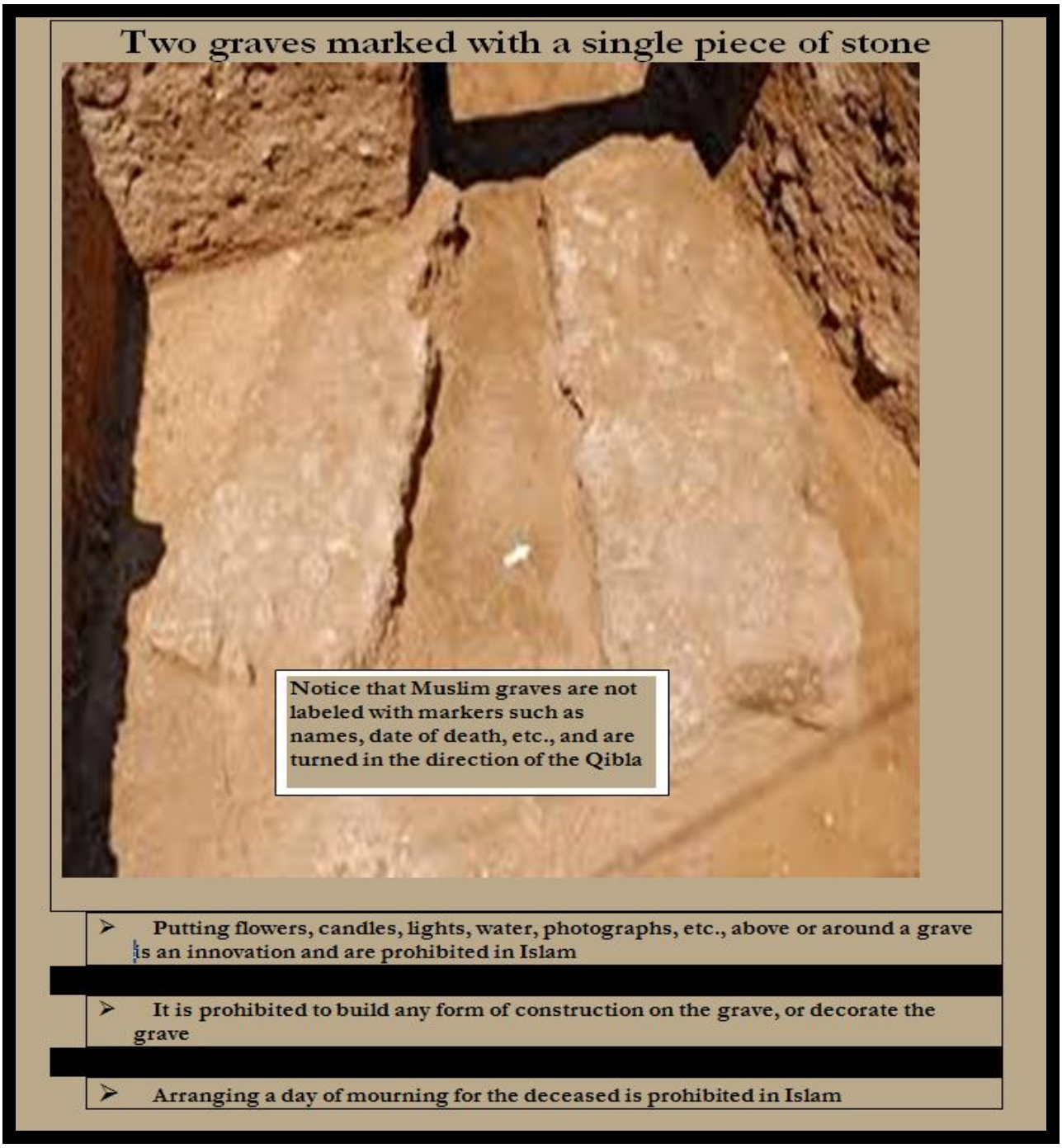
It is also necessary to level the earth over the grave of the deceased as commanded by the Prophet (P.B.U.H.). The proof for this practice is a narrative reported by Muslim and others from Harun wherein Thamamah ibn Shufayy told him: **"Once we were with Fadalah bin 'Ubayd in the Roman land of Brudis. One of our companions died and upon burying him we were ordered by Fudalah ibn 'Ubayd to level his grave. Then Fudalah said: 'I heard Allah's Messenger (P.B.U.H.) ordering people to level the graves of the deceased."** It is also reported from Abul al-Hayaj al-Asadi who said 'Ali bin Abu Talib told him: **"Should I not instruct you to do as the Messenger of Allah (P.B.U.H.) instructed me? Do not leave a statue standing without removing it. Do not leave a grave raised without leveling it."**

It should be noted however, that raising the grave about a hand span from the earth is permissible, since the grave of the Messenger of Allah (P.B.U.H.) was raised in this manner. The evidence for this fact is the hadith of Bukhari, wherein it was reported that Sofyan said: **"I saw the grave of Messenger of Allah (P.B.U.H.) and it was made convex out of sand."** Therefore, raising a grave one hand above the ground so that it can be identified as such is acceptable; especially, in non-Muslim lands where it is customary for graves to be marked by tombstones or statues. However, it is strictly forbidden to raise a grave any higher than one hand above the ground. Supporting this view is a statement from Tirmizhi who reportedly said: "Some scholars act upon this opinion. They disapprove of raising the grave more than necessary to indicate that it is a grave in order to prevent people from steping or sitting on it."

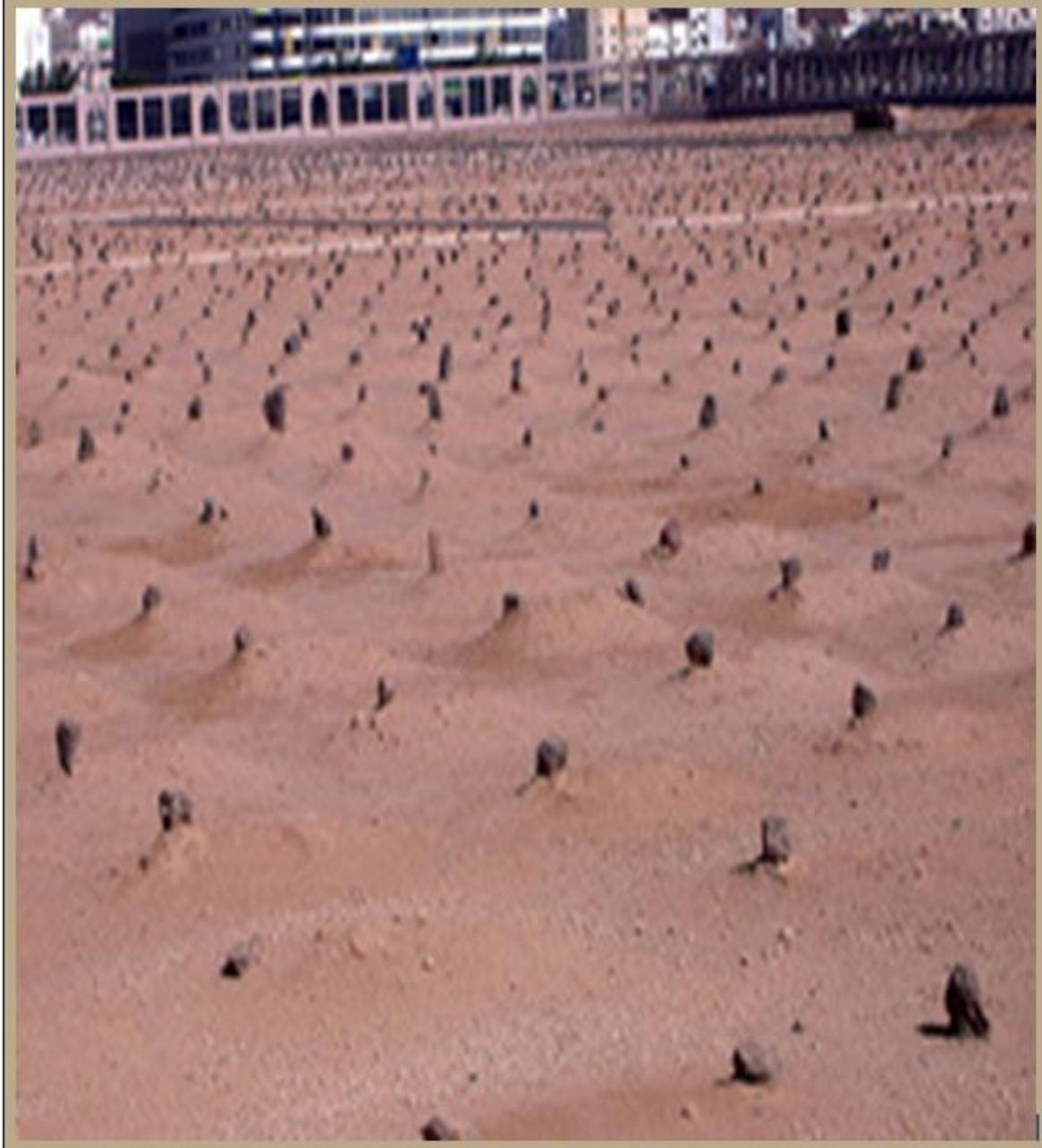
Ash-Shafi'i is also reported to have said: "I prefer that the soil used for a grave be no more than that dug from it. I like to see a grave raised above the ground the length of a hand or so. I prefer not to erect a structure over a grave or to whitewash it, for indeed this resembles decoration and vanity, and death is not the time for either of these things. I have never seen the graves of the Muhajirin or Ansar plastered. I have seen the Muslim authorities destroying structures in

graveyards, and I have not seen any jurists object to this."

MARKING THE GRAVE OF A DECEASED MUSLIM:


Two graves marked with a single piece of stone
Notice that Muslim graves are not labeled with markers such as names, date of death, etc., and are turned in the direction of the Qibla
Putting flowers, candles, lights, water, photographs, etc., above or around a grave is an innovation and are prohibited in Islam
It is prohibited to build any form of construction on the grave, or decorate the grave
Arranging a day of mourning for the deceased is prohibited in Islam

MUSLIM GRAVEYARD WHERE THE GRAVES ARE MARKED WITH A SIMPLE ROCK (To reiterate, no inscriptions are to be made on a grave)



Placing a distinguishing mark such as a stone or a piece of wood **"without inscriptions"** on the grave of a deceased Muslim is permissible so that it can be recognized by others; particularly, to bury other family members in the same vicinity. This fact is supported by a hadith reported by Ibn Majah from Anas wherein the Messenger of Allah (P.B.U.H.) **"placed a rock over 'Uthman ibn Maz'eun's grave so that it could be recognized."**

Structures over graves:

Based on the hadith of Imam Muslim, the building of any kind of structures over a grave is strictly prohibited in Islam. It is also impermissible to build mosques or place lights on the graves of the deceased. This prohibition is documented in the hadith of Abu Hurairah, wherein it is reported: **"The Prophet (P.B.U.H.) said: 'May Allah destroy the Jews, because they used the graves of their prophets as places of worship.'"**

What is the reason why the grave of the Prophet (peace and

blessings of Allah be upon him) was incorporated into the mosque?

"It is well known that it is not permissible to bury the dead in the mosque, and it is not permissible to pray in any mosque in which there is a grave. So why were the graves of the Messenger (peace and blessings of Allaah be upon him) and some of his companions incorporated into the Prophet's Mosque?

Praise be to Allaah.

It was narrated that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: "May Allaah curse the Jews and the Christians, for they have taken the graves of

their Prophets as places of worship." (Saheeh, agreed upon. Al-Bukhaari, al-Janaa'iz, 1330; Muslim, al-Masaajid, 529). It was narrated from 'Aa'ishah (may Allaah be pleased with her) that Umm Salamah or Umm Habeebah told the Messenger of Allaah (peace and blessings of Allaah be upon him) about a church that they had seen in Abyssinia (Ethiopia) and the images that were inside it. He (peace and blessings of Allaah be upon him) said: "Those are people who, when a righteous slave or a righteous man among them died, they would build a place of worship over his grave and put those images in it. They are the most evil of creation before Allaah." (Agreed upon; al-Bukhaari, al-Salaah, 434; Muslim, al-Masaajid, 528). Muslim narrated in his Saheeh that Jundub ibn 'Abd-Allaah al-Bajali said: "I heard the Messenger of Allaah (peace and blessings of Allaah be upon him) say, 'Allaah has taken me as a close friend (khaleel) as He took Ibraaheem as a close friend. If I were to take anyone among my ummah as a close friend, I would have taken Abu Bakr as a close friend. Those who came before you took the graves of their Prophets and righteous people as places of worship. Do not take graves as

places of worship, for I forbid you to do that." (Muslim, al-Janaa'iz, 970).

Muslim also narrated that Jaabir (may Allaah be pleased with him) said: "The Messenger of Allaah (peace and blessings of Allaah be upon him) forbade plastering over graves, sitting on them, and building over them." (Muslim, al-Janaa'iz, 970). These saheeh ahaadeeth and others all indicate that it is haraam to build mosques over graves, and that those who do that are cursed. They also indicate that it is haraam to build over graves, to erect domes over them or to plaster over them, because these actions lead to shirk involving the graves and worshipping their occupants instead of Allaah, as happened in ancient times and is still happening today. So the Muslims, no matter where they are, must beware of doing that which the Messenger of Allaah (peace and blessings of Allaah be upon him) has forbidden, and not be deceived by what many people do. For the believer must follow the truth and truth may be known through evidence from the Qur'aan and Sunnah, not by people's opinions or what they do. The Messenger Muhammad (peace and blessings of Allaah be

upon him) and his two companions [Abu Bakr and 'Umar] (may Allaah be pleased with them) were not buried in the mosque, rather they were buried in the house of 'Aa'ishah, but when the mosque was expanded during the time of al-Waleed ibn 'Abd al-Malik, the room was incorporated into the mosque, at the end of the first century AH. His action does not come under the ruling of burial in the mosque, because the Messenger (peace and blessings of Allaah be upon him) and his two companions were not moved to the land of the mosque, rather the room in which they are buried was incorporated into the mosque because of the expansion. No one can use this as evidence that it is permissible to build structures over graves or to take graves as places of worship, or to bury people inside mosques, because of the saheeh ahaadeeth quoted above which forbid that. What al-Waleed did is not evidence for going against the proven Sunnah of the Messenger of Allaah (peace and blessings of Allaah be upon him). And Allaah is the Source of strength.

Shaykh Ibn Baaz, Majmoo' Fataawa wa Maqaalaat Mutanawwi'ah, part 4, p. 337

Slaughtering animals on graves:

The Prophet, peace be upon him, forbade the slaughtering of animals at graves, which was practiced during the Days of Ignorance out of arrogance and self-conceit in order to flaunt one's wealth. Therefore, Muslims are prohibited from engaging in this dreadful practice. The proof for this prohibition is the hadith of Abu Dawud, wherein Anas reported: **"The Prophet (P.B.U.H.) said: 'There is no slaughtering (of animals on graves) in Islam."** In view of this fact, every Muslim must make every effort to avoid this and other un-Islamic practices; because, as the religion of Islam clearly states, "If you follow the ways of a people, then you are of those people."

The prohibition of any type of sitting, leaning, or walking on the graves of the deceased:

It is impermissible for a Muslim to sit, lean, or walk over a grave in Islam. This fact is based on a hadith of Imam Muslim, narated by 'Amr bin Hazm, who reportedly said: **"The Prophet (P.B.U.H.) saw me leaning on a grave, so he said: 'Do not harm the dweller in this grave or do not harm him.'"** Imam Muslim also reported that Abu Hurairah reported: **"The Prophet (P.B.U.H.) said: 'It is better for you to sit on a glowing coal that burns through your clothes to your skin than to sit on a grave.'"**

The Prohibition of Whitewashing or Writing on a Grave:

The Prophet (P.B.U.H.) forbade the whitewashing of a grave, sitting on it, or erecting any structure on it. The proof for this ruling is a hadith collected by Imam Muslim, wherein Jabir reported: "**The Prophet (P.B.U.H.) forbade the whitewashing of a grave, sitting on it, or erecting any structure on it.**"

Etiquettes to be observed during burial and while in the graveyard:

During the burial and while at the graveyard, a Muslim should refrain from smoking, engaging in vain talk, and any other act that would impair them from utilizing this occasion to reflect upon death and from remembering Allah. Also, any women visiting the graveyard should be dressed in proper Islamic clothing, and not intentionally display themselves by wearing makeup and perfume. Nevertheless, as in all situations, men and women should avoid mixing while at the graveyard.

It is also important to note that most scholars are of the opinion that it is permissible for one to wear shoes in a cemetery, which is evident from the hadith of Bukhari that was narrated by Anas who reported: "**The Prophet (P.B.U.H.) said:**

'When a servant of Allah is put into a grave and his companions leave, he can hear the sound of their sandals.'" However, there is the report of Bushair, the freed slave of the Messenger of Allah (P.B.U.H.) in a hadith collected by Abu Dawud, wherein he said: **"Once the Prophet (P.B.U.H.) noticed a man wearing shoes while walking in the cemetery. He said to him: 'O you who are wearing the sihtiyyah (shoes). Woe to you. Take off your sibtivyah shoes.' When the man recognized the Messenger of Allah (P.B.U.H.) he took them off and threw them away.'"** Nevertheless, in view of the above mentioned ahadith, the scholars deduce that it is permissible to walk in a cemetery with shoes on; because, the only way it would be possible for a recently buried Muslim to hear the sound of their visitors' sandals is if they were wearing them (shoes) while in the graveyard. Thus, in light of both ahadith with conflicting statements regarding the position of shoes in the graveyard, a third hadith might shed a little more light on the subject at hand. A hadith collected by Bukhari narrated by Abu Huraira reports that the Prophet (P.B.U.H.) said: **"The hour will not be established till you fight a nation wearing hairy shoes."** Consequently, after noticing that the latest hadith makes reference to hairy shoes being a bad omen, and the hadith of Abu Dawud specifying sihtiyyah shoes, one can deduce that the issue of displeasment pertains to the type of

shoes worn in the graveyard instead of shoes in general; Allah knows best!

One must also respect the rights of the deceased. With this being said, in South Carolina, a dance hall may not be closer than a quarter mile to a cemetery; i.e., one should refrain from establishing a Muslim graveyard on a tract of land that is in the vicinity of bar or allow a nightclub or bar to be built/opened near their Islamic cemetery. Lastly, it should be noted that it is prohibited to exhume the grave of the deceased and relocate their remains, except in instances wherein there is a dire necessity.

Visiting the Graves:

It is recommended that a Muslim visit the graveyard in order to be reminded of the Hereafter and the rewards and punishments associated with it. This fact is evident from a hadith in the collection of Imam Muslim wherein the Messenger of Allah (P.B.U.H.) reportedly said: "**I had prohibited you from visiting the graves, (now), visit them, since this reminds you of the Hereafter**." Therefore, when one decides to visit the graveyard, they should emulate the Messenger of Allah (P.B.U.H.) as documented in a hadith of Imam Muslim, and say: "**Peace be upon you, dwellers of these graves of the Muslims and the believers. We will join you when Allah wills. You are our**

predecessors and we will be your followers. We ask Allah's forgiveness for us and for you. O Allah, forgive them and have mercy on them;" because, this is what he used to say when he visited Al-Baqi', the graveyard of Madinah. However, it is important to note that women are prohibited from "frequently" visiting the graveyard; because, the Messenger of Allah (P.B.U.H.) reportedly said in a hadith collected by At-Tirmidhi, that: "**Allah's curse be upon the women that 'frequently' visit the graves and illuminate them.**"

DISLIKED ACTS PERFORMED BY THE SPOUSE OF THE DECEASED AFTER THEIR HUSBAND OR WIFE HAS BEEN BURIED IN THEIR GRAVE:

The husband of the deceased is prohibited from dressing as a mourner for more than three days. Whereas, the wife of a deceased Muslim is prohibited from mourning the death of her husband for a period of time longer than four months and ten days. The proof for these regulations is provided by the hadith collected by Bukhari wherein Umm 'Ateeyah said, "**We were forbidden to mourn for more than three days for a dead person, except for a husband, in which case a woman should mourn for four months and ten days [during this period] we were not allowed to wear khol on our eyes, nor perfume ourselves, nor**

wear colored clothes, except 'asab cloth. It was permissible for us at the time of bathing at the end of menses to use a small amount of incense."

ENCOURAGED ACTS THAT WILL BENEFIT THE DECEASED:

After the death of a person their actions stop. Thus, they are unable to perform any good deeds that would improve their situation in the hereafter. However, Allah has been merciful enough to provide a deceased individual with additional avenues that will enable them to continue to reap the benefits of Allah's bounty. The evidence for this favor is the hadith of Imam Muslim wherein the Prophet (P.B.U.H.) reportedly said: "**After the death of a person his actions stop, except three things that he leaves behind: First, continuous charity, Second, a knowledge from which some benefit may be obtained, and Third, a virtuous son who makes Duah (Pray, supplicate) on his behalf.**" Therefore, if one was fortunate enough to have a righteous son, they could receive additional blessings after their demise simply by having their son pray for them.

Another method of benefitting the deceased is to give charity on their behalf. The evidence for this is the hadith of Imam Muslim, wherein it is reported: A man came to the Prophet (P.B.U.H.) and asked him: "**My father died leaving wealth but no will, would he be pardoned if a charity is given on his behalf?,**

the Prophet (P.B.U.H) answered: 'Yes.'" Moreover, making up acts of worship the deceased owed to Allah will also benefit them in the hereafter. This fact is evident from the hadith of Bukhari wherein it is related: **"A man came to the Prophet (P.B.U.H.) and asked him: My mother has died without making up for missed days of fasting in the month of Ramadan, can I fast for her? The Prophet (P.B.U.H.) said: 'Would you pay her debt if she owed someone?' The man said: Yes, then the Prophet (P.B.U.H.) said: 'Then Allah is more deserving of payment in settlement of his debt.'"** What is more, in another hadith collected by Bukhari, it is narrated that Ibn Abbas reported: **"A woman came to the Prophet (P.B.U.H.) and said: My mother had vowed to perform Hajj (Pilgrimage), but she died before she could fulfill her vow, should I do it on her behalf? The Prophet (P.B.U.H.) said: 'Yes perform Hajj on her behalf. Would you not pay the debt of your mother if she had owed someone? Fulfill it. Allah is more deserving of receiving payment for what is due to Allah.'"**

TAKING CARE OF THE AFFAIRS FOR THE DECEASED:

At this point, the debts of the deceased should be settled and their Last Will and Testament should be read. The executor of the deceased is responsible for settling their affairs. To reiterate, all outstanding debts of a deceased Muslim should be settled from the wealth that they left behind, even if it

consumes the entire inheritance. The reason being, the Prophet (P.B.U.H.) reportedly said: **"A believer's soul is suspended by their debts until they are paid in full."** Nevertheless, in instances wherein the deceased Muslim in question left debts that they were unable to settle, these debts should be settled on their behalf; either by the family of the deceased or by the matter being charitably absolved by the creditor. However, if the situation arises wherein every effort to settle the debts of the deceased was unsuccessful, Allah will be merciful to the deceased if it was their intention to clear the debts in question. The evidence for this is found in the hadith collected by At-Tabaranee wherein the Prophet (P.B.U.H.)reportedly said: **"There are two types of debt: whoever dies intending to repay it, I will be responsible for it, and whoever dies with no intention to repay it, will have it taken from his good deeds. There will not be any dinars or dirhams on that Day."**

With this being said, when a Muslim dies there are duties which must be performed on their behalf; namely:

1. The payment of the funeral expenses required to bury the deceased. The Hanafi and Maliki fiqh are of the opinion that a husband should pay for his wife’s funeral expenses; whereas, the Shafi'i fiqh is of the belief that a

husband must pay only in instances where he is wealthier than his wife.

2. Paying all debts and fulfilling any unfulfilled oaths incurred by the deceased. However, there is difference of opinion on this matter among the various schools of thought. The Hanafi fiqh believes that debts owed to Allah are extinguished upon the death of the deceased, unless specifically mentioned in their will. The Maliki fiqh on the other hand believes that debts owed to Allah are to be paid after the debts owed to the people. However, the Shafi'i and Hanbali schools of thought are of the belief that those debts owed to Allah must be fulfilled first; whether specific instructions were left in a Last Will and Testament or not.
3. Executing the deceased's valid Last Will and Testament, to the extent of one-third of their total assets; which cannot be distributed to any Muslim heir.

Once the debts of the deceased Muslim have been cleared, their executor should proceed as advised with reading the Last Will and Testament of the deceased. After the matters pertaining to the Last Will and Testament of the deceased have been carried out, the estate of the deceased should be settled with the appointed heirs receiving their allotted shares.